THE CHINESE RECORDER

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EDITORIAL

Chinese Student Mind and Manchuria

The following paragraphs are quoted from a letter written by a Chinese Christian leader in close touch with student thinking.

Militaristic Tendency

"In the numerous forms of student activities in relation to the Manchuria affair, one note sounds out more clearly than all the rest—the students *want to recover lost territory by armed force.* That China is in no condition to go to war with Japan does not seem to bother them at all. They went so far as to dictate the date on which President Chiang must start on his northern expedition. On Sept. 27, 1931, a union of student military training corps was formed in Shanghai, numbering 8,000 members. At the time of writing* there is regular military training every morning in nearly all schools, Three hundred young men volunteered to go up to fight in Heilungkiang. The whole student body of Shanghai had several "tag days" to raise money for General Ma. Many universities have become military camps. Martial law is declared by the students, university gates are guarded by student gendarmes, and no one is admitted without a pass.

Pacifist Tendency

"On the whole not many Christian students take an attitude that is distinctly different from that of non-Christian students. They are not, however, so outspoken as the latter in advocating war. One of

*December, 16, 1931.

the most influential student Christian Unions declared:—'We stand for non-violent opposition for two reasons; first, we are not in a position to use force, because we are not prepared; second, we should not use force because, seeing we are unprepared, we must look for help from the League of Nations, and armed resistance would make the case more difficult for the League to handle.' In the opinion of most Christian students, a *righteous war* in defence of one's nation is neither a violation of the law of love nor a contradiction of the Christian spirit. A handful of students, however, stand boldly for the pacifist position and denounce any kind of violence. Others find themselves in a dilemma; they do not believe that war is right according to the teachings of Christ and yet they see no better way for nations to settle disputes. No unanimous agreement is reached on the pacifist position. That they do not take the opposite position for granted, however, and are open to the possibility of an alternative, is significant."

MESSAGE TO CHRISTIAN STUDENTS IN CHINA

Resistance to Aggression

The Student departments of the National Committees of the Y.W.C.A. and Y.M.C.A. issued, on February 19, 1932, a "Message to Christian Students of China Regarding the Attack on Shanghai." From its latter sections, which deal with the application of Christian priniples thereto, we make some quotations. "Our country has now fully made up its mind to resist to the end. Although we cannot know the outcome, the spirit of our people is high as they face the ordeal before them. Despite their love of peace they can submit no longer to brute force and violent aggression." Among the "Lessons Learned from the Shanghai Experience," we note the following. "The loss of Manchuria was due to the non-resistance policy of the officials. To fail to use force when attacked and, at the same time, to substitute nothing else to meet the situation is the kind of 'non-resistance' which is tantamount to supine submission."....'We can see more clearly that 'God helps those who help themselves.' We should not, therefore, despise ourselves. In so doing we only increase the arrogance of the enemy."

Reconstruction Imperative

"China has many internal problems which make national reconstruction an imperative task. Unless China can become a strong nation herself through the slow process of building up, she will always fall an easy prey to Japanese militarism. But armed resistance to Japan, however necessary, is after all a negative affair which should be followed up by each one of us addressing himself or herself to the thousand and one things for which a complete program of reconstruction calls. Even now each one of us should dedicate himself anew towards this end."

Chinese Christian Dilemma

"However, just the cause (of the war) we still question seriously the use of war as a method of national policy. "The basic principle of the spirit of Christ is love. Love's method is contrary to the method of

war. No matter how we try to justify a war, our hearts are still profoundly disturbed. In this hour of national crisis we cannot, on the one hand, advocate a policy of non-resistance which gives away our territory, yet, on the other hand, in the spirit of Jesus Christ we cannot endorse the use of military force. This dilemma undermines any firm conviction. Advocates of the way of love are looked upon as futile in their idealism and they gain neither sympathy with nor understanding of their position: advocates of resistance by force see war as the only method which can be used during a necessary period of transition. Can we rest without a solution for this dilemma? The way of Jesus rests on the realistic, but it also transcends the tangible facts of life at its present level. The method which he left us is both adventurous and creative. The tragedies of war strengthen our conviction that the method of force must be eliminated from the intercourse of civilized peoples. In the teaching of Jesus we catch a gleam of light ahead. Amidst the cruel realities of our present world order let us seek to actualize this method of love in a spirit of high adventure and creative endeavor."

Non-Combatant Activities

The "Shanghai tragedy" also calls students to certain tasks. "At such an hour we must look upon our studies as a sacred duty and refuse to waste our time in 'distressful sighing' or foolish activities which deflect us from our regular undertakings."... "We students who cannot join directly in the service (of resisting Japan), should find ways of resisting unjust agression; ways which are in keeping with the Christian spirit. The non-cooperative movement gives us our most effective instrument."...."There must be many enlightened and rightminded people in Japan.... A policy of force adopted by a minority causes the guiltless majority to suffer. This is tragic, indeed! We should see this clearly in the conflict and utterly refuse to harbor a spirit of enmity towards the whole Japanese people. Furthermore we should incite the forward-looking Christian youth of both countries to displace their militarists, politicians and capitalists and seek to eliminate all those sinister influences which cause conflict between the two countries. The task is overwhelming yet we cannot shirk it; the responsibility rests upon us..... Upon our eyes falls the shadow of a cross, but we must march on courageously."

MONEY AND THE CHURCH

The Perpetual Problem

"The first day," says a report of the West China Canadian Church Conference," was a bit stormy, owing to the oft-recurring problem of financial stringency and its bearing on ministerial self-support and salary increases." Similar "stormy" hours occur, we have no doubt, in other gatherings. Money is one of those necessities churches do not know how to do without and rarely know what to do about. This is especially true of western money. Some Christian groups aim to bring up congregations without western financial pap. Many missionaries talk about the day when Chinese churches will do without western money. They rarely question, however, as to the effect of a rich western brother aiming to share his religious

values and not sharing what is in his pocket. Many Chinese churches have risen to real financial independence. As to where and how western money should be used in Christian work in China no one guiding principle has yet been formulated. It is often assumed that a church cannot be spiritually vital so long as it uses western money. But why not? Correlated with this is another idea, that so long as western money goes into Chinese Christian work missionaries must be there to supervise its use. A church that cannot be trusted to use wisely some of other people's money will not necessarily be spiritually vital if it uses only its own. Occasionally, too, we hear the notion that when western money is not needed by the Chinese Church the missionary will be dispensable. We hope not! If that is the main reason for his presence then his future is dark indeed!

The Primary Objective

These ruminations help us appreciate the summary of a discussion on the use of money in mission work which took place at the thirty-ninth annual session of the Foreign Missions Conference of North America. This is summarized in the *Foreign Missions Conference Bulletin*, February 1, 1932. The discussion centered on "how to use (money) to accomplish the aim of aiding in the establishment and developing of churches. It was pointed out that self-support is not a primary objective; that while it is a goal to be kept in mind, the primary objective is in reality to develop churches with a spiritual vitality, and that at least three characteristics of such a church are that it should be autonmous, conscious of its responsibility, and comprehending its task." That statement assumes that financial independence is not the sina qua non of spiritual vitality. "It was finally agreed, as a result of the round table discussion...., that some effort should be made to formulate a statement growing out of the discussion that would point the way towards definite action. The desire was strongly expressed that while a study of the present methods being followed in various countries is highly desirable, it is still more desirable to be able to suggest some definite lines of action which might be considered as offering the means of improving upon present practices in the development of spiritually vital churches.

TWO TYPES OF MISSIONARIES

The New Missionaries

The editorials in the February, 1932, issue of the *Chinese Recorder* dealt with the qualifications of the new missionaries for whom the developing situation in China calls. We wrote them with a view to evoking comment and criticism. Some letters of this nature have already been received. To stimulate discussion of such issues is the main function of the *Chinese Recorder*. Since we dealt only with the *new* type of missionary and simply recognized in passing the presence of another type it has been inferred that we were inclined to indulge in odious comparisons between them. To give grounds for such an inference or, indeed, criticize the older type of missionary was not our purpose. The standards for this older type of missionary are well known. The editorials recognized the fact of their continuing presence in China. Their qualifications need neither analysis or defini-

tion. This is not true of the *new* type of missionary. Twenty years ago the *Chinese Recorder* spoke usually in terms of one prevailing type of missionary—the evangelical. Since then a situation has been created in China and, indeed, also in those lands from which missionaries come, which demands, on the one hand, and has produced, on the other hand, a new type of qualifications for them. In both their preparation and their task there are new elements. This emerging demand for a *new* type of missionary necessitates an analysis of his qualifications and a definition of his function in China. For this reason our editorials dealt mainly with this new situation. We can only hope it will be thoroughly discussed in the pages of the *Chinese Recorder* both in articles and letters. To outline the old qualifications does not invoke discussion. But to draw attention to the new evidently does. To that extent our editorials were successful.

Two Types of Missionaries

There are, and will continue to be, two types of missionaries in China. Not caring much for the terms usually employed to differentiate them we might speak of them as, first, those who believe their task is to deliver only a message of spiritual evangelism and, second, those who wish to deliver and work out, also, a message of social evangelism. No sharp line dividing these two types of missionaries is discernable. In thought and activity they intersect at many points. Their differences of opinion appear in the pages of the *Chinese Recorder*. These are couched in mutually sympathetic and appreciative terms. Some groups are, as a whole, on one side; others lean towards the other. Yet in many groups the two types of missionaries work side by side. Divergence appears as to theological concepts and the degree of responsibility for social as well as individual regeneration. The former is too complicated for us to outline. On the relation of the Christian Message and Church to social responsibility, however, three groupings are apparent. First, those who believe that social evangelism is outside the scope of Christian organizational responsibility. Second, those who believe that the Gospel when properly preached and lived should produce social fruits in the securing of which Christians should help, though such helping is apart from their own primary task. Such usually support social effort and work in harmony with those doing it. Third, those who believe that social regeneration is their main task. These three emphases sometimes appear in one Christian group. It is true, also, that all Christian groups do something that is in the nature of social evangelism. It is sometimes assumed, however, that those who hold to the "Old Gospel" are better adapted to meet the needs of rural folk than others. Reports in recent numbers of the *Chinese Recorder* indicate that some revivals do fit easily into Chinese mass and rural psychology. But even the adherents of the "Old Gospel" do not all approve of the methods employed therein. The fact is that both these types of missionaries are found working in rural, urban and educational centers. And when it comes to the social regeneration of rural districts the *new* type of missionary meets a distinct need. Some very successful work in building up rural churches is being done by the new type of missionary. That is not meant to imply

that rural districts need other than a simple message. But such simplicity is as much a necessity of social as of spiritual evangelism. Both types are finding a place in China. The future of neither is at present amenable to conclusive prophecy. While both are present it remains true that the *new* type needs special consideration and analysis.

THE SHANGHAI TRAGEDY*

March 15. Just previous to March 3, the Japanese landed troops in Liuho about twenty-five miles west of Shanghai. This movement threatened the rear of the Chinese forces so, on this date, they retreated. Their retreat, in general took them beyond the twenty kilometers (twelve and a half miles) demanded in the Japanese ultimatum dealing therewith. The Japanese troops in following them went beyond this limit. At this time, also, the latter occupied the railroad station and that part of Chapei which was their first objective. Incidental skirmishes took place after the retreat but no other serious engagement was recorded up to date of writing. A visit to Kiangwan, about three miles north of Shanghai, shows that populous town, like the northern part of Shanghai (Chapei), to have been demolished. To the east of this town strong trenches were in evidence. To break through these involved the Japanese forces in their greatest losses. Extensive trenches west of Kiangwan also showed signs of terrible conflict with unburied corpses still lying in them. Much unused ammunition was lying around. A subsequent visit revealed that the country west and north-west of Shanghai is also frightfully devastated. The Chinese authorities have estimated the damage to property to amount to $1,500,000,000 (silver). The Commercial Press will have to be rebuilt from the ground up. The same is true of countless other buildings. Only a comparatively few Chinese were seen in this former populous territory. Japanese guards, naval and army, were noted all over it. Visitors can go to all sections of the war zone but some sections of it could be entered only with a pass from Japanese military authorities. The rehabilitation of Chapei and Kiangwan, with numerous other places, will be a task of tremendous magnitude. Apprehension still exists that hostilities may be resumed and press reports as to what is actually happening are somewhat contradictory. While most of the shops in the International Settlement and the French Concession are now doing business those in Hongkew and Chapei are still in general closed. The extent of the enormous loss resulting on the forced cessation of business activities has not yet been estimated. The unemployment menace has been somewhat reduced by the return of many refugees to their homes outside of Shanghai and the reopening of a considerable number of factories. Some educational institutions have reopened and others are planning to do so. At the moment there is some hope that a formal cessation of hostilities will be achieved and the consideration of the conditions of peace worked out along the lines of the resolution passed by the League of Nations on March 4.

*Sequel to article, "The Shanghai Situation," page 205.

The Shanghai Tragedy*

EDITOR

SINCE January 28, 1932, Shanghai has been in the throes of an *undeclared war*. According to international law this war is *unoffical*, nevertheless it has been devastating and deadly. Though an extension of the Japanese invasion of Manchuria it yet has characteristics of its own. Whatever the political motivation thereof it has resulted in more destruction, more widespread suffering and involved greater danger to international peace than what took place earlier in Manchuria. The purpose of this article is to record the main aspects of this destructive military invasion of a city whose interests concern the world as well as China.

For some time previous to the date when these terrible happenings started feelings between Chinese and Japanese had been in an explosive state. The boycott of Japanese goods had attained serious proportions and had been marked by excesses. Chinese anti-Japanese organizations had been active. A number of serious cases of violence against Japanese and of Japanese against Chinese had occurred. A high tension of apprehension was created. Local Japanese had held meetings urging the Japanese government to send military units for the suppression of the anti-Japanese movements. On the afternoon of January 20, the day on which the Japanese Youth Protection Society had burned a mill and clashed with the Municipal police (for which the Japanese expressed official regret), the Japanese Consul-General presented to Mayor Wu of Greater Shanghai five demands:—(1) a formal apology; (2) immediate arrest of the assailants (Chinese who had on January 18 attacked five Japanese); (3) payment of solatium and hospital bills; (4) adequate control of anti-Japanese movements; (5) immediate dissolution of all anti-Japanese organizations. The Mayor replied that he could agree with the first three but found the fourth and fifth difficult to carry out. On January 24 Japanese naval reinforcements arrived. Next day the Japanese Consul-General asked for a reply by January 28. On the morning of this day the Japanese Admiral announced that he would take action the *following morning* if no satisfactory reply to these demands had been received. That afternoon the Mayor accepted "entirely" the Japanese demands. This acceptance the Japanese Consul-General informed the Consular body was *"entirely satisfactory."* Even before his acceptance of this ultimatum the Mayor had moved to dissolve the Anti-Japanese organizations, his order being executed by a party of police from the Chapei Public Safety Bureau, that part of the city where the most disastrous bombardment later took place.

At eleven p.m. of that same day, however, the Japanese Admiral announced that he was going to send troops to the northern section of Shanghai. He expressed the hope, also, that Chinese troops would withdraw west of the Woosung Railway, which line runs through

*March 1, 1932.

Chapei (north-west section of Shanghai) towards the north. According to the general defense arrangements the Japanese were to protect that sector of Hongkew west to Honan Road and also the extra-settlement roads north thereof with the Woosung Railway as their western limit. It is in these parts of Shanghai that most of the Japanese residents live. Those making this arrangement did not, of course, anticipate subsequent developments. The Japanese Admiral, being the senior, was at first at the head of the defense forces, an arrangement changed later when the situation become serious in this unanticipated way. The unexpectedness of this announcement and the prompt movement of Japanese naval forces left no time for the Chinese troops to withdraw, though it seems not unlikely they might have done so.

The objective set up by the Japanese naval forces went beyond the limits set for the above defense plan and in itself necessitated their going outside extra-settlement roads and the sector alloted to them to protect. They planned, indeed, to push their lines 2,000 yards *beyond* the railway and occupy the main railroad station. This would, of necessity, take them into purely Chinese territory. Their lines were pushed westward for this purpose. In pursuance of this objective a small Japanese marine force went along the north part of Hongkew (northern section of International Settlement) but were stopped by the Shanghai Volunteers because they had to pass out of their alloted sector to get into Chinese territory as desired. Another contingent led by armed civilians crossed the railroad where it runs near the northern part of the sector alloted to them to protect and proceeded south to a road just north of the Commercial Press. There they were stopped by Chinese military resistance. So far as this particular objective is concerned no progress has been made up to date. While the Japanese reached and went beyond the railroad on this northern end they never succeeded in getting their forces to the railroad or the railroad station farther south. The Chinese troops apparently thought this unexpected advance of naval forces was part of a more extensive military operation.

Early the next morning and all next day (January 29) the Japanese carried on an aerial bombardment of that part of Chapei they had failed to occupy. This resulted in the razing of the Commercial Press, the railroad station, much other property and heavy loss of life. Of this bombardment the civilian population, the most affected, had received *no warning*. That same day Chinese snipers appeared to be busy in both Hongkew and that part of Shanghai north thereof intersected by extra-settlement municipal roads. Machine guns and sandbag forts were located all over the place. Japanese marine and civilian guards (Ronins) were on almost every corner. In Hongkew, within International Settlement limits, a reign of terror existed. Anybody who caused the least suspicion was arrested: many of these were summarily executed either by being shot or bayonetted. As to these happenings reports by eye-witnesses are numerous. In addition to the bombardment of that part of

Chapei which the Japanese failed to occupy shells fell in Hongkew and once bombs dropped from a plane into a mill within the limits of the International Settlement some distance from Hongkew. Loss of life resulted.

On the afternoon of Friday, January 29, a truce, amounting only to an agreement to refrain from firing, was arranged. Consultations between the Japanese and Chinese military leaders in the presence of the American and British Consul-Generals resulted in an agreement that the Japanese Consul-General should report to his Government a suggestion that Japanese troops be withdrawn. Nominally the truce extended until February 3. During this truce Japanese and Chinese leaders were brought together at the British Consulate by the American and British Consul-Generals and an attempt made to arrange a neutral zone from which both Chinese and Japanese troops would withdraw and which should be patrolled by British and American troops. This Tokyo refused. From that time a state of open warfare existed with the offensive remaining all the time in the hands of the Japanese. Other peace parleys took place but without bringing about any cessation of hostilities.

On the night of February 18, General Uyeda, in command of the Japanese military forces, sent the 19th Route Army an ultimatum, compliance with which was demanded by sundown on February 20. The terms of this ultimatum, as summarized, are as follows:—(1) That the 19th Route Army cease all hostilities and withdraw to points 20 kilometres (twelve and a half miles) away from the settlement. (2) That in case of such withdrawal Japanese troops will not advance from areas adjacent to Hongkew districts nor molest or pursue Chinese troops when such withdrawal is commenced. (3) That all anti-Japanese movements be stopped. (4) That an investigation commission of Japanese ascertain whether such withdrawal has been completed. (5) That the safety of Japanese lives and property be assured and that all "pienyitui" activities be curbed within the district outside the places thus evacuated by Chinese troops. (6) That the Japanese reserve the liberty to act if the aforementioned demands are not accepted. It was demanded in addition, as reported, that Woosung (twelve miles from Shanghai) should be permanently demilitarized and that withdrawal from the front line trenches must take place on the morning of the 20th.

To these demands both Mayor Wu and General Tsai, in command of the 19th Route Army, replied that inasmuch as the Chinese troops concerned are an integral part of the army of the National Government the ultimatum was a matter for the National Gvernment to act upon. The ultimatum was, in consequence, referred to the Government. The Government's reply thereto is (summarized) as follows:—(1) Withdrawal of Chinese and Japanese troops without mentioning distance is acceptable, but the withdrawal of Chinese troops only is impossible. (2) Anti-Japanese activities will be dealt with according to law. (3) Any proposal for the dismantling of national defences within Chinese territory cannot be accepted.

(4) In the ordinary course of events the Chinese Government does not station troops in the Shanghai area. When normal conditions are restored the area will continue to be patrolled by Chinese police. (5) The demand that Japanese aeroplanes watch the proposed withdrawal is unacceptable. "Investigators of the withdrawal, if such are absolutely necessary, must be third-party neutrals and not Japanese."

The above Chinese reply was considered unsatisfactory by the Japanese. Chinese troops did not retire. In the meantime the Japanese had sent reinforcements. Two army divisions arrived to relieve the naval forces: others have also arrived. They attacked and silenced the Woosung Forts and then after the last ultimatum expired began to advance troops towards Shanghai. By about March 1 the Japanese naval and army forces had advanced, after continued fighting, to the same road reached on the night of January 28 but on a much wider front. On March 1 the Japanese Commander announced another ultimatum to the effect that beginning with March 2 the railroads running from Shanghai to Hangchow and Nanking respectively would be bombed with a view to preventing the transportation of Chinese reinforcements. Some time previous to this the airport at Hangchow had been bombed. The range of the Japanese military operations had thus been steadily enlarged.

The military losses in this continued fighting are not known. That they must have been considerable on both sides is evident. On the Chinese side, however, it is the civilians who have suffered most. Both Chinese and Japanese have suffered from shells dropped into Hongkew.

Two points connected with the above call for brief elucidation. First, the Japanese forces passed from being defense forces to maintain law and order and protection within the sector alloted to them, to being belligerant forces in conflict with regular Chinese troops outside that sector. Their first objective took them outside the limits of defense originally assigned to them. Hongkew, part of their sector and within the International Settlement, became a base for the landing of Japanese troops and for military operations against these regular Chinese troops. Against this use of a neutral part of the city the Shanghai Municipal Council protested and also definitely laid the blame therefor upon the Japanese. The local Chinese authorities also protested several times, being inclined to lay the blame upon the Shanghai Municipal Council which was, however, practically helpless in the matter. The Japanese naval forces, as a matter of fact, took complete charge of this neutral territory and for a time prevented municipal police from functioning at all. Thus both extra-settlement roads and intra-settlement territory were included in the "war" zone. Once, for instance, the British Commander of the Shanghai Volunteers went into Hongkew and when he got to about the center of it to inspect the Japanese volunteers under his command was not permitted to proceed by these "men under his own command on the ground that they had orders to the contrary." That incident is men-

tioned to show the completeness of the Japanese plans to control this neutral territory. Later municipal police were again allowed to patrol Hongkew. But it is still practically deserted and remains within the "war" zone. For awhile it became somewhat safer as snipers ceased operations therein. Chinese authorities, however, have disclaimed any responsibility for what might happen from shells falling within this territory whose neutrality had already been thus violated.

One result of this situation and the continuance of hostilities is that the area of destruction has been much enlarged. Not only do shells constantly fall in Hongkew but property within that large section on the north thereof intersected by municipal roads is also being destroyed. Within it are two Japanese headquarters and much Japanese military activity. There, also, resides a large portion (7,318 in October, 1930) of the Japanese residents of Shanghai. One result of making Hongkew a part of the war zone is that the Japanese Consulate had to advise Japanese nationals to evacuate it. Japanese plans thus made this territory unsafe for their own people.

The second point calling for elucidation is the changed attitude on the part of the Chinese towards Japanese military activity in China. When Japanese naval forces were arriving at Shanghai General Chiang Kai-shek sent many telegrams to Shanghai urging withdrawal of Chinese troops. It should be noted, also, that student agitations had led to a shifting of personnel in the Chinese Government because of its then pacifist policy, which, however, continued but slightly modified even after this change in the Government. There is evidence that such withdrawal of Chinese troops was not an impossibility even up to the night of the 28th of January. Mayor Wu, of Shanghai, also decided to accept the Japanese ultimatum, even at the risk of going counter to Chinese public opinion, in "order to avoid a clash." Apparently, too, the Japanese assumed that the pacifist attitude of the Chinese troops would permit them to carry out their original objective. Thus it is evident that up to this fateful night the Chinese leaders were inclined to rely on pacific methods and wait until the League of Nations acted. They followed, in general, the policy of non-resistance. But all that was changed! From being passively non-resistant the Chinese definitely decided on active resistance. General Chiang is quoted as now being in favor of such determined resistance. Chinese reinforcements and defense plans have tremendously increased until in number they surpass those of the Japanese, though it is not possible to ascertain the actual fighting strength of either. The original Japanese schedule has been greatly retarded. China has not declared war in a formal sense but is now engaged in a *war of resistance*. That resistance it is clear, whatever the outcome of the present situation, is much greater than the Japanese assumed possible. While, too, the Japanese have been utilizing neutral territory to invade purely Chinese territory so far Chinese troops have operated only on their own territory. Agressive action thus still remains with the Japanese.

The fact that the first Japanese ultimatum was accepted by Mayor Wu led civilians in Chapei and the northern part of the city to assume that no immediate action would be taken by the Japanese forces. Some did, it is true, move out of these sections as a precautionary measure. But the unexpected bombardment of a populous section of the city (Chapei) threw the civilians into indescribable confusion. They fled as best they could! The reign of terror, also, in Hongkew set its inhabitants in flight. The 29th of January saw frightened mobs milling into that part of the International Settlement still actually neutral and the French Concession. Many of them were caught between the firing lines and left helpless. On February 12th a four hours' truce was arranged in order that Major F. Hayley Bell, of the Shanghai Volunteer Company, and Father Jacquinot, with others, might enter the section between the firing lines and rescue those caught there, together with wounded Chinese and Japanese soldiers. Some 250, mainly women and children, were thus rescued.

Something like 800,000 civilians became refugees in other parts of Shanghai, many of them being homeless and panic stricken. On the initiation of the Y.M.C.A. some twenty organizations set up a Christian Refugee Relief Committee. Refugees were housed wherever possible. One Methodist Church had 800. One Y.M.C.A. about 1000. About sixty-five temporary refugee camps have been set up, housing some 31,000 refugees. Most of these refugees, of course, brought little with them outside a few personal belongings. Misery fell upon the majority. In Hongkew and the large section intersected by municipal roads north thereof, everything in the way of business stopped because most people had fled or were forced to lie hidden. All shops and Chinese banks in the rest of Shanghai also closed up in protest. The banks reopened but most of the shops still remain closed. The economic life of this great city has been disrupted. In this, of course, the Japanese suffered as well as others. What the boycott began in stopping their commercial activity the *undeclared war* completed. About half the Japanese population of Shanghai (11,000 about), mostly women and children, have fled to Japan. The shells falling with increasing frequency in the parts where they are concentrated have added to the danger to their lives. At first Japanese planes flew over the International Settlement and French Concession at will adding to the perturbation of the inhabitants. That practise has, for the time being, lessened. The value of the property destroyed and the trade lost is as yet incalculable. None of the peace parleys so far held have shown any way to end this *undeclared war*. We repeat that nothing comparable to it in magnitude occurred in Manchuria and at the moment of writing its potentialities cannot be outlined.

What, apart from the extension and duration of the war as such, are some of the dire possibilities already evident? In addition to the terrible loss of Chinese civilian life and property the danger to all non-Chinese nationals in Shanghai has been greatly intensified.

What was pronounced as an attempt to protect Japanese life and interests has resulted in increased danger to themselves and everybody else. Apart from fairly frequent shells the southern portion of the International Settlement and the French Concession are relatively safe. There is no thought, as yet, of a general evacuation of foreigners. For the protection of these two neutral territories foreign troops have been greatly increased. Into these still neutral territories neither Chinese nor Japanese armed civilian or military individuals are allowed, though a few Japanese still remain therein. Small parties of both the above have, as a matter of fact, when caught, been disarmed and arrested. The war going on is visible from high buildings in either settlement and endangers all the inhabitants of both.

Business is quite disrupted. Food has been a little more difficult to get with some rise in price but so far no serious shortage thereof has appeared. Much more serious and pregnant with dread possibilities are the increasing numbers of unemployed and destitute people resident in the still neutral parts of Shanghai. Even before this war burst upon the city flood refugees had become somewhat of a problem. A large refugee camp of flood victims was bombed by Japanese planes more than once. To these victims of flood have been added idle factory workers and employees in shops and small enterprises. Some of them can maintain themselves for a while. Already, however, a few small riots of those seeking relief have occurred. This problem of unemployment is so vast and ramified that no private organization can handle it. So far no plans adequate to meet it have been set up. But any long duration of the present situation promises trouble among those who will become increasingly needy as the result of enforced idleness. No one at present even knows how many people are thus affected. The threatening potentialities of this situation are evident enough.

The possibilities of the change in the Chinese mind from a policy of non-resistance to one of determined resistance none can foretell. Chinese students, especially those in government schools, are organizing societies looking to participation in this war of resistance. Whatever the outcome China is passing from an attitude of reliance upon the League of Nations and arbitration as agencies for the settlement of her dispute with Japan to one of armed resistance.

Christian interests have suffered with those of the Chinese civilian population. The University of Shanghai is indefinitely closed: one shell fell on its campus. Nevertheless some of the male members of the staff are still on the campus. Through Japanese naval and army operations against Woosung Forts and city, however, seven Chinese institutions of higher learning are known to have been destroyed. Other institutions nearer the city have also been damaged or are in danger of destruction. Eight Christian churches are located in that portion of the city now in the war zone. Many Christians and Christian workers reside there. How far the churches are damaged cannot be said. Many of the Christians will have to begin

home building again. The Presbyterian Mission Press (now the New Mission Press), which is right in the war zone, has been hit by shells and greatly damaged. Even before that, though sealed with a proclamation by the United States' Consul-General, it was entered by Japanese marines who left the locks on the doors useless. Several tens of thousands of dollars' (silver) worth of medical books are in danger of destruction therein. The Law School (Methodist), right within the International Settlement (Hongkew), was entered likewise and smashed up: this because it was suspected of being a Communist cell. The Bible Seminary for Women, Kiangwan, has been partially looted and is in danger of destruction. The Bible Societies have lost considerable valuable material through the destruction of the Commercial Press and other presses. In stereoplates, books in bindery, etc., the American Bible Society lost $7,233.90. Other materials to the value of $15,236 were also destroyed though the financial loss involved does not fall on the Society. The British and Foreign Bible Society lost much more. Their losses are not so far compiled. Among its losses was most of the completed work (90%) on a Formosan edition of the Bible in Romanized. Fortunately a second proof of the completed portion is still in hand so it is possible to start over again the three years' job of printing and proof-reading involved. Then, too, the National Famine Relief Commission is seriously affected. It has depended largely on funds received from a ten percent surtax on customs duties. Owing to the deflection of much imports from Shanghai this is greatly decreased and the Commission is already finding itself in difficulties.

The above is written during a developing situation that does not permit any prognastications as to its future. No end is yet in sight. When the military struggle has ceased then will emerge the necessity of resuming the living thus rudely shattered and the securing of justice for those who have suffered through no fault of their own.

(See Sequel in Editorials, page 204)

Is the Church in China Changing?

MERRILL S. ADY.

A MISSIONARY'S impressions of the Christian Movement in China may be very vivid, if he happens to have been an observer for the last seven or eight years only, but that does not guarantee their unity or coherence. They may be gathered up very shortly or in insufferable detail, and I do not know a golden mean. The Editor of the *Chinese Recorder* requests some account of the impressions of a junior missionary—in brief compass. Here are some impressions. In passing it should be said that the Editor has asked, "How have conditions as you have found them checked up with your expectations?" For what it is worth, then, I consider myself to have been relatively free from specific expectations; I hoped simply for a place of usefulness and for the grace to fit into whatever conditions presented themselves.

When after a year in a language school I came to my station I found a Presbyterial organization under the Church of Christ in China which had made surprising progress in directing its own affairs with missionary cooperation. The missionaries were working as a part of the Church, and there was very little undue obtrusion of the mission in affairs, although it lay in the background as a body to which appeal could and was very frequently made. From the standpoint of organization things were running smoothly; I have always wondered whether too much energy had not gone into that particular endeavor with a consequent weakening of the quest after and the hold upon the sources of power. Still that has never been certain, for apparently development is never even, some one phase rising to the fore at one time followed presently by another. In any case, from that standpoint we were under less strain in the transitions of the following years than almost any place of which I have knowledge. Since that time the reorganization of our Synod has affected us, the interest of our district organization has lapsed somewhat, and our thought and activity are devoted rather to other phases of work.

The events of 1925 and following called for considerable change in our Synod, change which was already soundly on the way, but which was then forced to accelerate. The Church had to be independent and free from the foreign incubus. But counsels of moderation prevailed to some extent, and the independent churches and those more definitely mission-affiliated were held together. The results have not been free from disappointment. The best Chinese leaders of that time tended to fade out of the picture, or at least failed to throw themselves into the task of the Church with the vigor and effectiveness expected and which their pressure for a new status had seemed to warrant. The independent churches have tended to he too reserved and aloof. This very year I have had the doubtful gratification of hearing a member of the Synod's Executive Council say in all naivetè that "the Synod is simply the agent of the mission." Manifestly that is not a basis upon which most missionaries have been operating, or are willing to operate. Moreover the administrative offices of the Church in Synod and the Presbyteries are still too fully staffed by foreigners. This is disappointing.

I find myself believing that as regards the place, form, and function of the Church the missionaries have been doing more radical and fundamental thinking than the Chinese, who on their part have had a hard time, or have not tried, to project themselves beyond the *status quo*, in which they enjoy the prerogatives of independence without surrendering a large reliance upon tender-hearted missions. One does not say this in a mood of recrimination, nor without realizing historical antecendents, but it is one aspect of the situation.

The leadership of the Church is not strong. There are large economic barriers to the obtaining and holding of the services of able men in its professional leadership, and there is no apparent way out of the dilemma, except to develop a Church which can command leadership. Is there any possible way to that sort of a Church except through some great rousing and stirring of its common membership? How much leadership is antecedent and how much it is consequent to the tide of general thought, feeling, and struggle I cannot decide. But I am certain that we deeply need to put a higher valuation upon the Church as a vital community and fellowship with an indispensable function in God's ordering of individual life and the world.

This valuation of the Church to which I have been forced quite rationally rather than by emotion or inheritance, has led to a question whether Christian schools have been a source of strength or of weakness in the Christian Movement as a whole. Admittedly this is a debatable question. But I have shrewd suspicious that it has been the latter, in that the schools have usurped the premier place in the thought of Christians, have taken leadership that should have been in the Church proper and paid it a superior respect, have diverted energies that would have had greater value elsewhere, and seriously have overshadowed, in a manner consonant with Chinese psychology, the more fundamental institution and instrument of the Christian life. Otherwise I mean that the most radical and fundamental thing in life is an individual's and a community's relation to God, which is most usually found and made socially effective in some particular church: that it would have been, and still is, possible to accomplish ends which take precedence over secular education by the employment of enlightened educational means within the local churches themselves.

What of the prospects of the Christian Movement in China? This is true of the district which I know, that city and country folk, students, merchants, officials, hear the Gospel readily and some of them hear it thoughtfully. There is a harvest ready and waiting, waiting for leaders of power, and even more for a Church which is an instrument of power and usefulness, to gather it in. In this situation the missionary is set wonderfully free to be and to do all that he has within him to be and to do. Perhaps at no preceding time has he had equal opportunities for spiritual authority and the fellowship which goes inside the partitions of race and color. All the immediate problems which bemaze and befuddle us cannot obscure this. And no set of impressions would be just which failed to remark the number of individual Christians who are truly spiritual in their outlook, who are truly Christian within the limits of their opportunity and understanding, and in whose presence the missionary must often feel very humble.

Impressions of the China Christian Movement.

F. HESLOP

SHORTLY before leaving England in the early autumn of 1930 I had the pleasure of hearing the experiences and judgements of a man who had just previously returned from a tour of certain centres of Christian work in China. After remarking on the trend of events generally he concluded by saying that from the Christian point of view there is one word to be written across the map of China: that word is, "Opportunity."

I have learned since reaching China that a good deal depends on what your idea of "opportunity" is as to whether that statement is true or not. It seems to me that Sir Francis Goodenough's definition is the only one that really meets the case. He says that we usually fail to recognise "Opportunity" when she comes along because "Opportunity" often has an ugly face and looks like nothing in the world but a job of hard work. I nearly failed to find the "opportunity" I had heard so much about until I realised that she is in the guise of a job of hard work—jolly hard work!

In attempting to record my first impressions of Christian work in China I must state that they have been gleaned within a certain limited area of North China. Hence in no way do I claim that the particular is true of the general. What I feel to be true of the area I have seen is not necessarily true of the whole, or any other part, of China, though it is quite possible that it is. My early impressions were also gained from a more or less independent standpoint because, for the first nine months of my life in China, I was not intimately associated with any particular work or workers, being engaged instead on language study in Peiping. This was, I think, an advantage in many ways for it gave me the opportunity to observe the activities of different groups of Christian workers and also the life of the Chinese people themselves. Not that I claim as a result an exhaustive knowledge of either, but rather that my impressions were gained through a real interest in both.

As my early weeks were spent largely in observing the people, their customs, their life, and their activities, I propose first to set down some of my conclusions concerning these.

In moving about Peiping, Tientsin, and the surrounding areas I was at first surprised to find little evidence of any active religious life in connection with the temples and their worship. True, at the Chinese New Year certain temples awakened into a semblance of activity for a few days, usually as a fair or market, door-and kitchen-gods appeared and a few fireworks were exploded. But beyond that one had to search very diligently for any signs of religious life at all. Temples everywhere were in disuse and often almost in complete ruin. Idols, temple bells and temple furnishings were often found broken and fallen and covered with the dust of years of neglect. It was only on very rare occasions, or at specially famous temples, that

I found a priest or man in charge; that is to say, apart from the usual hoard of dirty gentry eager to extract the utmost copper from the greenhorn visitor.

Such evidence as this seemed at first to point to a half-dead, and rapidly decaying, opponent to Christianity. Such obvious indication of a people dissatisfied and careless concerning their beliefs was surely a splendid opportunity for the messengers of Jesus. A little further thought, however, soon led me to see the situation from another and very different point of view. What we have here is not so much a people dissatisfied as a people grown dull and apathetic in all their attitudes of religious life and observance. At times it looked to me as though only death could rouse the living at all, and then only to a frenzied desire to placate "someone" through the ministrations of a group of priests.

That the opportunity is here is a point of which I am still certain but it looks now much more like a job of hard work then I first realized. To arouse a people whose religious sense is almost completely dulled is surely harder than to convert a people who are at least active, even if along wrong lines. Sublimation is easier than re-creation!

So much for my first impressions of the religious life of people. Now let me turn to the thoughts that gathered in my mind as I came into contact with the various Christian forces at work among the people. I met many groups of people, of widely different outlook, and the majority of them were working under excellent conditions and with well-nigh perfect organizations at their command. Generally speaking there seemed to be almost every desirable equipment for furthering the cause of Christ among men. Churches, classes, hospitals, schools, all, or nearly all, complete with earnest staffs and organized to the last thought were well in evidence. I stood in admiration, time and time again, before the splendid arrangements made for the care and nurture of those within, and who belong to, the Christian fold. But I used to feel strangely sorry for the sheep without. Somehow I missed an equally well thought-out organization for attending to the even greater need of the vast numbers who dwell in darkness.

I am convinced that careful and useful organization is a vital necessity to the success of any enterprise, but I am convinced also that those who would organize must keep an outward as well as an inward purpose before them.

One may possess the most perfect and complete organization for supplying people with the vitally necessary vitamin A, B or C, but if the people know neither of their need nor of the place where it can be satisfied the organization will fail: that is, unless one goes out to the people and enlightens them.

It is well and right that those found within the Master's fold should have all the thought and help they need, but NOT to the

exclusion, perhaps unintentional, of those without. After all, the first purpose of missionary activity is to carry the Evangel, the Good News, and not merely to keep it moving round a closed circuit, however perfect that circuit may be. I feel that if only we could release some of the energy that is being poured into organization into the more direct channels of personal evangelism we should find ourselves surprised and delighted by the result.

The opportunity *is* here but it takes the form of a job of hard work and needs the mustering of every available energy in the most effective path.

From this point of view, and from what I have seen personally, I am being driven rapidly to the belief that the time has arrived for a radical change in mission policy on the lines of secular education. As I see it the time when secular education played a valuable part in evangelical missionary work is almost past. Hampered and limited as such work now is I feel that we could well withdraw from it and release a tremendous flood of useful personnel and money to be later used in direct work. Not that I think that Christian work should be neglected or abandoned in schools and colleges. Far from it. I stand to be corrected on this point but if my observation is correct the entreè into non-Christian schools and colleges for personal and Bible class work is not by any means impossible. Rather does it seem to offer a special field of real opportunity to the suitable person.

The Government of China is now well in a position to provide secular education for her people so that in withdrawing our activities we should but be leaving the work to the group to whom it properly belongs. With regard to hospital work I have nothing but admiration so long as care and thought have been taken to see that the healing and spiritual ministries go hand in hand, the one the gracious and helpful co-worker with the other. Only a short time ago I spent some days in intimate association with the work and workers in a large and well-ordered mission hospital. From what I both saw and heard I came away convinced that along such lines a splendid contribution is being made to the cause of Christ and to evangelical mission work. Through such activity a real and useful contact seems frequently to be established between Christian work and those both within and without the fold. Further, this is a contribution which, as I see it, no other branch of our work can do so well.

Out of all my impressions, joyous and disappointing, one thing above all others has been made increasingly clear to me. I see now, as never before, that China, with all the rest of the world, needs to know and be led to believe in the loving Saviour, in Whose love all the burdens of men's souls fall off.

To do our share in bringing this to pass means the concentrating of every effort in the foremost and vital work of furthering the Gospel of our Saviour *beyond* our present lines of progress.

Wanted—the Foundation Stone!

Z. K. ZIA

A HOUSE needs a good foundation; for when flood comes no house can hold its own unless it is founded on solid rock. Where is China's rock? Wherein lies the salvation of China? These are difficult questions to answer.

But one thing is sure. China needs religion. But this is the very thing that most of the young people, returned students and party people despise.

In the old palaces of Peiping, you find idols tumbling down: in the Temple of Heaven you find the same crumbling condition. There are cities where temples are ordered closed by party leaders. Idols have been thrown out and the picture of Sun Yat-sen put in. Temples and idols, it is asserted, are superstitions. But, as I see it, those who oppose idol-worship are themselves worshippers of mammon. In them you find no religion. They believe in sheer materialism. China's foundation stone is not now in its rightful place.

The tendency in the mind of Chinese youths is very much toward philosophy such as this. No more old code of ethics: have nothing to do with faith, ritualism, and old traditions: to make money is essential: be strong: take an easy view of life, that is, drink and be merry for to-morrow we die. Serious thinking is, it is true, done, but it mostly ends in scepticism and despondency.

How are we going to make religion attractive This is the problem of the church. The foundation stone must be laid in the heart of our youth. But you cannot force it in. Methods of making youth interested in the Christian life and teaching are not easy. Yet many of us still believe in one method only-preaching. But that alone is not enough!

A certain law school has been run by a certain mission. The object is to train lawyers who would go out to serve their fellow countrymen in a Christian spirit. A few of these do follow the church's original intention. But there are far too many whose aim is to make money and who, therefore, resort to cheating and all the dishonest habits to which lawyers fall heir.

There are many church enterprises which do the same thing, namely, give material aid without giving spiritual food. A house thus without a foundation stone will soon fall flat.

How are we going to spiritualize life? How can we help people without spoiling them? How can we make the foundation stone attractive? Let us think and plan together. Mere talk is not enough. The intolerant attitude will have to go, or Christianity will prove to be a stumbling block.

Social service is a good point to emphasize, but it alone is not sufficient. Evangelism is also good, but by itself inadequate. The true approach is to introduce the *whole* Christ to the Chinese. How? The simple answer is to follow Jesus' advice and his example. *Put his teaching into practice,* then we shall have a foundation for our house!

Not many leaders of our church see clearly the issue that is before China's Young Republic. As I see it, China is either going to be saved by Christianity, or she will be lost; that is, as a nation she will lose her soul.

To illustrate my point, look at the case of an individual Chinese in Shanghai. He or she is neither polite, hospitable, nor modest. He or she has no respect for elderly people. Parents are not respected. To them honesty is not a virtue. He or she dance, goes to movie theatres quite often, is fond of gambling on a large scale, and uses money like water. You can hardly see anything in him or her that is characteristic of China. He or she is a wild something born of the union of western commercialism and human instincts. Of course, judging by looks, he or she has a yellow appearance. Nevertheless they are like houses without foundation stones!

Do I paint my picture too gloomy? Perhaps I am too pessimistic. But if the teachers, preachers, and leaders of the church don't quickly do more to lay the foundation stone, the future will be even more gloomy.

Here is a college president. He is primarily interested in getting more students, more tuition, more school buildings, and more fame for the school. But how far is he interested in laying a foundation stone for each student Let the president answer!

Here is a college board. The members are in search of a head for that institution. They are interested in a man who can raise funds for the school, who has a Ph.D., or other high academic degree, who knows officials and people of repute. But how far are the members of that particular board interested in the man himself? Is he an earnest Christian? Has he a strong faith in Christ? Is his life-interest centered around laying a foundation stone for Chinese youth? These questions the members of the board, perhaps, do not spend much time thinking about. Where is the hope of China if the church leaders themselves are not serious while laying this foundation stone?

We are together in the desire to produce statemen, physicians, lawyers, scientists, teachers and preachers; but we must face honestly the question whether or not we have forgotten the most essential thing, making them Christ-like.

To-day is our best chance. Christians are taking a lead in nearly every walk of life. Big business firms have been founded by Christians; some are still in their hands. Some important government offices are held by Christians. Do they really live out their

religion? Of if they really mean to live out Christ's example, do they know how? There fundamental questions the church must answer at once.

In this article I do not wish to blame others. I am responsible for these things personally. I taught in a certain law school once. Some of the money-making lawyers were my students. I taught them to live a life; but mere talking was not enough. Most likely I did not introduce to them the *whole* Christ. I did not realize the serious responsibility then laid upon me. Teachers, leaders of the church, missionaries, do not repeat my mistakes. It is no use to build a beautiful building without that good and strong foundation stone-Jesus Christ himself!

In the book, "Morals of Tomorrow," we find these words:—"At present we pay high salaries to our engineers for laying the foundations of our skyscrapers; we pay a low wage to the school teachers for laying the mental foundation of the youth who are to live in the skyscrapers, and we think any uninstructed volunteer is competent to supply the moral and religious elements of character in Sunday School if we are still of those who think any such instruction is needed.'" No wonder, while the physical foundation is strong the spiritual foundation is tottering! No wonder a new era is impossible with people who have the ancient Adam-heart!

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Changes in China Inland Mission.*

IT is often asked, "What changes have been made in your general mission work in response to the changing situation in China?" This article is an attempt to answer briefly this question. The writer does not do this in any sense officially, but as one of the workers in the interior in connection with the Mission; and he alone is responsible for the manner of presentation.

A few introductory words seem needed. The Mission was organised, or, founded, in 1865 by the Rev. J. Hudson Taylor with the help and co-operation of friends in Great Britain, and has been carried on since under the direction of a General Director, who is himself a missionary on the field, and who is assisted by a China Council, also composed exclusively of missionaries in China. There

*The latest statistics of the Mission show that there were 1173 missionaries, of whom 415 were men, 397 single women, 324 wives, and 37 widows. These were located in 299 central stations in 16 Provinces (reckoning on the old basis of provinces). In connection with these were 1894 outstations, 74,180 communicants (men slightly predominating), 4,916 baptised in 1930, Chinese contributions for 1930 of nearly $60,000 Mexican, 1365 Chinese workers (nearly half supported by Chinese money), 1914 unpaid workers (Chinese), 292 schools with 7,858 scholars and 406 Chinese teachers, 291 Sunday schools with 10,432 scholars, 219 Bible schools with 6635 attending, 15 hospitals, and 86 dispensaries. The total income of the Mission in 1930, from the home lands, was Gold $1,056,342.40, or, in Sterling, £217,354 8s. 1d.

are now home departments in Great Britain, Australasia, and North America, which assist in the acceptance of candidates and the forwarding to China of funds. The allocation of the missionaries to different parts of the field, and the distribution of the funds sent out, are both in the sole charge of the executive of the Mission in Shanghai. The Mission was formed under a deep sense of China's pressing need, and with an earnest desire to obey His command to preach the Gospel to every creature. It aims to bring the Chinese to a knowledge of Christ by means of itinerant and localised work in the whole of the unworked parts of inland China. The mission embraces members of all leading denominations and seeks to place them in fields, in different parts of China, with workers who have similar views. This has resulted in the Mission having Anglican, Baptist, Methodist, Presbyterian, etc., fields, in different parts.

The raising up of self-supporting and self-extending churches has been in view from the first, Chinese workers being given encouragement to bear responsibility, that the element of foreign teaching and supervision might be gradually withdrawn. During the past decade a number of stations and districts have been handed over to Chinese Christian leaders, and the missionaries moved elsewhere. It is planned to continue this all over the field occupied by the Mission.

About twenty years ago definite plans, looking to increased self-government and self-support, were launched with a measure of success. In 1927, during the general evacuation, when large numbers of the missionaries were in the treaty ports, much consideration was given to these matters, and a number of conferences of the missionaries were held. With a view to the more speedy carrying out of the Mission's primal policy of self-government, self-support and self-propagation, the importance of the appointment of church officers was urged, including, where practicable, the setting apart of honorary or supported pastors, in all districts where this had not already been done. It was arranged that the oversight of church matters should be handed over to these officers, on the basis of their accordance with the fundamental doctrines of the Scriptures as held and propagated by the Mission. It is felt to be a breach of trust, on the part of the Mission, to assist with workers, funds, or, the use of property, any church departing from these fundamental doctrines. The appointment of missionaries to a station does not entitle them to any office in the Chinese Church, but so long as mission funds are used in a church, one missionary, at least, is to be on the church committee, or, council.

It was further arranged that all Chinese workers, wholly or partly supported by the Mission, for whom the Chinese Church was willing to assume responsibility on a gradually increasing scale (said scale to be agreed upon between the church and the Mission representatives) should be transferred as soon as possible from the Mission to the church, and this has since been done, where there are organised churches. And for such the Chinese churches are now

responsible for their appointment, oversight, and discipline. Chinese workers connected with the Mission not in institutional work, for whose support the Chinese churches declined responsibility, were retired, with sympathetic consideration from the Mission, or, if suitable, appointed to evangelistic work in unreached areas. No Chinese worker is invited to engage permanently in evangelistic or church work without consultation with, and the approval of, the Chinese church leaders.

Mission hospitals, Bible institutes, etc., are staffed by the Mission, with advisory committees of Chinese and missionaries, wherever this is possible. The mission encourages and assists, generally with grants decreased yearly, the Chinese Christians carrying on schools, where regular Bible instruction is given as a curriculum subject, and provided that at least fifty per cent of the scholars come from Christian homes. So long as schools are in mission buildings, or have mission grants, the Mission has a representative on the school committee.

The increasing putting into effect of the above, has meant that a number of missionaries now find their chief work in preaching, and teaching as invited to do so by the church leaders, their influence depending on spiritual power rather than official authority. Some do evangelistic work in villages, or, in new districts, and some give their time to institutional work. The transfer of the oversight of many of the churches to Chinese leaders has set free missionaries to co-operate in the Forward Movement referred to below.

In 1928-29, after most workers were back in their districts, a careful survey of the fields for which the Mission is considered responsible was made, with the result that the Mission Council in Shanghai decided, after much prayer and thought, to appeal to home constituences for prayer for two hundred new missionaries in two years (to sail, it was hoped, before the end of 1931). These have been given, North America sending us over ninety, Great Britain, over sixty, Australasia over thirty, etc. This does not include a goodly number of associate workers from Germany, Sweden, Norway, Denmark, and the United States, etc. Twenty odd new stations have already been opened, and more are planned for in the near future. Most of these are in Sinkiang, Kansuh, Shensi, Szechwan, Yunnan, Kweichow, and possibly Western Mongolia.

It is felt that a solemn responsibility rests upon all in the Mission to do their part in the actual carrying out of this Movement. It demands self-denial, courage, energy, and willingness to endure loneliness, privation, and danger, not only on the part of those directly engaged in it, but also a like spirit on the part of others, expressing itself in more prayer, more faith and zeal, and more sympathy and labor, unflinchingly to carry it out. Recent conditions in China, have, so far, only slightly hindered the plans for its wide extension. The need of additional Chinese workers is felt keenly, men and women who say in truth, "Woe is me if I preach not the Gospel!"

The Sitting Mystic

ARTHUR STEVENS PHELPS

THE Seer of Palestine, of whom His amazed comrades said, "He knew what was in man," once remarked to them that it is not what enters the body through the lips that affects the bad man's character unfavorably, but rather what goes out from the centers of the mind, the words and social acts that originate there. When we employ a phrase like, "It occurs to me," "That reminds me," —as, for example, Jehovah's warning (Ezek. 11.5): "I know the things that come into your mind,"—we are phrasing carelessly the familiar feeling that every one has, at times, as if something had dropped into his thoughts, or memory had opened its stored wealth. Of course, we know in ourselves that we are, or at some time have been, responsible for these things that "come into our minds." While the aim of a practical education is to do a thing perfectly so often that you will come to do it mechanically, yet the very fact that you have become able to do so, endangers wrecking it. If you repeat faultlessly a chapter of the Bible from memory times enough to do it without thinking, you can easily lose the association of one phrase with the one that precedes it or follows it, anything from within or without catching your attention being enough to shiver to bits your recitation. As a luncheon party of us were on our way through the mountains from Carson City, Nevada, to Lake Tahoe, a painting in blue and lavendar, framed with snow-dappled peaks, the story was told of a friend who, after a painful accident in his car, remarked: "I have driven 150,000 miles, and that was my first accident!" to which his companion responded: "Then you had it coming to you!" If a moment's inattention can wreck the most perfect of our performances, it is evident that the mind rules the centers of sentient life, for good sometimes, for bad sometimes, and sometimes, apparently for not much of anything at all. It does not so much matter whether the things that come into the mind slip past the sentinels from the noisy outside by night, or whether they originate in the mind itself, when, like the keeper of the house, we have shut the doors of our soul about us: it is they and they alone that count.

The mystics of the East, through endless and patient practice, are in advance of us of the West in the meditative art. God knows our uprising better than He does our downsitting. Oriental deities, and Oriental devotees, are represented as sitting, while in meditation, that the restless body may not distract the progress of the mind. We may say that they are passive, without being impassive. Like Whistler's portrait of his mother, the mystery and calm of the sitting mystic have made him a striking art-symbol. The delineation of the human face in repose finds its most perfect expression in such figures as the "Daibutsu" at Kamakura. Study its artistic symbolism for a moment. Solidly based, with folded limbs, the seated figure culminates to a point at the crown, conducting toward and centering the eye of the beholder on, the Throne of Life, whence,

the material body left behind, its spirit soars in flight heavenward. The attention of the beholder is centered by the sculptor in the head, which, as the lad in the catechetical class insisted, "is the chief end of man."

In perfect comradeship in the silence of the forest there, as in the woods of lake Tahoe's rocked shore, where the quivering aspens contrast with their supernal calm, tower the conical forms of the Nordic's typical tree, the pine which, like the image of the artist, nature has whittled to a point for the purposes of defence from the blasts of the tempest, for breathing arboreal nutriment from the air and for bathing its head in the light and warmth of the sun. In the arid lands in which Bible characters lived, and Eastern mystics taught, the shadows of great trees play a conspicuous part. Deborah the prophetess dwelt, or taught, under a palm, which was named for her; and to her came the people there for wisdom (Judg. 4.5). King Saul was buried beneath a tamarisk tree. Sakyamuni's followers gathered about him as he sat under the Bo Tree: and under its spreading shade Buddhism rose, to grow into a world religion. The tree is so striking a monument that, like the digged well, every dweller in the East knows where his seer may be found. Under the great banyan at Calcutta a regiment of a thousand men can assemble. We have noted that the New Haven colony was founded by a sermon preached at the root of a tree.

No ordinary gusts of thought could overturn so heavily based a figure as that behind the bronze vest of "The Lion of the Sakyâs." The desert dwellers of ancient Egypt, that the precious mummies of their kings and queens might be held unmoved against the eternal pelting of the desert sands, so built their pyramids. Michelangelo, even in his oil paintings, was governed by the sculptural type, pictures like his "Holy Family" taking plastic forms. The sculptor is more straitly limited by his materials than is the painter. He must avoid protruding arms and legs that can break off, or cause one to fear they will be broken off. The sculptured figure is concentric, one might almost say introspective. Suggestions may be conveyed to the mind of a spectator, even though no conscious impression be recorded. We feel things, and even are governed by these feelings, without arranging them or synthesizing them as knowledge. That is precisely one of the reasons why the scientist needs the help of the artist's imagination to round out his discoveries. The habit of arraying against each other education and intuition, emotion and knowledge, is to entertain a narrow view of human nature's ways, and to leave fallow large tracts of arable brain-areas for the condemnation of post-mortem judgment.

An interesting point of comparison with the meditative saint, as an art symbol, is the bell. Once presented to the imagination, a score of pictures cluster about this figure. Like the great forest temple bells of Japan, the spirit of the holy man is resonant. There are influences that radiate from the shrine of his heart life as sweet as musical tones, to which men of lesser attainment in spiritual things

vibrate. The latter, in their turn, if they have attuned their minds to the same pitch, pass on to others these radiating heart-waves. One said of Confucius, to a group of his disciples: "Heaven is now going to use your master as an arousing tocsin."

The full weight of the sitting devotee, emphasized in the ponderous paunch of such figures as the "Laughing Buddha," rests on the soil. To the familiar proverb, not too popular since the war, "Laugh and grow fat," one is led to add, Grow fat and receive worship. This Matreya Buddha is a popular object of devotion in the Orient. He it is who is to bring in the millennium. Symbolizing the good things of life in that half of the world in which there is dire lack of them, there is something wholesome in a religious cultus that associates physical with spiritual well-being. The old Buddha's bones are full of his youth. There is the American Indian's "Sitting Bull." Things that are not easily shaken remain. The thoughtful visitor in Paris is impressed and at first puzzled by the enormous muscular force of Rodin's gigantic "Thinker" in front of the Pantheon; and in Florence by Michelangelo's "Thinker" in the Chapel of the Medici. We have always thought of thinkers as emaciated creatures, like Cardinal Newman, for example. Your typical thinker is as gaunt and scrawny as a movie heroine. But the *Penseur* and the *Pensieroso* have made a large dent in the stone quarries. To these sculptors, thinking is so virile a thing, and he who thinks towers so like a giant above his fellows, that their artistic conception demanded an image in bronze or in heavy stone. Robust thought can be met on equal terms only by its peer. The sitting posture, too, is deliberately chosen, to indicate the necessity for sufficient leisure to carry abstract meditation through to its conclusion. When the gist of an argument is not caught by an auditor, we say that he has "missed the point." It is a suggestive fact that the pointed figure of the meditating mystic has been adopted by the Buddhist in both his temples and his headgear. The famous tope at Rangoon, the "Shoe-Dagon," is a typical replica of the head-dress worn by their seated Buddhas, so sharply tapering that one might almost imagine them stretched upward by unseen fingers, as if to drag them from their seats. The western church steeple has often been compared to a finger pointing the worshiper heavenward, whither his thoughts, and bye and bye his life, are to ascend. Tenuous and tapering, like a stalagmite reaching up to clasp a descending stalactite, each makes its contribution to the other, until heaven and earth so intermingle that one cannot mark the point of juncture. Both are enriched by the union. Indeed, the lowly-born is builded by the gifts from above, without which it could not rise. Perhaps the psalmist was thinking of great pillars when he exclaimed: "Strength and beauty are in thy sanctuary."

Bridge for Becoming Immortals

TRANSLATED BY D. C. GRAHAM

(Continued from page 177, *Chinese Recorder*, March, 1932)

The Taoist Hai Liu's Exhortation

The merit of good deeds is a boat that saves people. It is laughable that people are unwilling to develop it. Suddenly their souls fall into the hands of U Sang (無常),[6] and their gold, silver, and lands will all be left behind.

I THE poor Taoist, travel on the clouds in all directions. The fishdrum and the bamboo sticks constantly resound.[7] I do not sing of the conditions of the immortals on Kuen Lan Mountains. I will sing a vulgar song to exhort people of this world. You who are born on this earth, why should you be overbearing? Everything is false. When you become aged, you have no good end.[8] Although you have unlimited gold and silver, you will find it difficult to purchase long life.

I, the poor Taoist, see clearly the bewilderment. For this reason, I left my home to cultivate myself. Liquor, fornication, wealth, and influence, I laid them all aside. Daily I disciplined my spirit and energy. At one time in the cave I was cultivating the nature of Tao, and the seven openings in my heart intercommunicated their light. Because my spirit, breath, and strength were without shortcomings, I was to become a person who lived long and never aged. One time I came out of the cave to amuse myself. With my mouth I was singing hymns to exhort people, calling upon them to awaken quickly, and not to consider earthly affairs as true (or real). Many nourish sons who are unfilial, and treat their parents as outsiders. Many wives change their minds, and if the families (of their husbands) are poor they desire to marry someone else. Many relatives and friends are unfaithful, and when you are penniless they pretend that they do not know you. There are many who present flowery tapestries (to the rich), but there are few who give coal to those (poor) who are in the snow. It is difficult to describe completely earthly affairs. All is false righteousness and false benevolence. There are several kinds of good affairs (or conduct) in this world. I will speak of them so you can distinguish them. Officials should be perfect in loyalty (to the emperor). Sons should requite the kindness of their parents. Brothers should live in harmony, and obey their parents, and should be content with one's lot and not deceive people. Whether plowing or studying, you should be industrious. In addition, do many good deeds. Have compassion on orphans,

6. At death U Sang comes and takes the soul away to hades for judgement. The taking away of the souls is the immediate cause of death.

7. The fishdrum is a hollow, resonant wooden instrument that remotely resembles a fish. For every word of the Sacred Books that is read in formal religious ceremonies, the fishdrum is beaten one stroke.

8. One of the fondest hopes of the Chinese is that life may end happily; that a person's last years may be happy.

widows, the poor, and the distressed. Be not fond of opium or gambling, and do not commit fornication. To accumulate wealth is not so good as to accumulate virtue, (for) you will then save your ancestors and protect your descendants.

When your career in this world (yang kiai, 陽界; hades being the yin kiai, 陰界) is completed, you will go to the world of the immortals. Going and coming, you will ride on colored clouds. First, you will not act as a soldier and go to war. Second, you will not pay taxes. War and pestilence cannot encroach upon you. You can traverse the four great continents as you please. Leisurely and happily you can traverse the land of the immortals. You will be reborn, or become extinguished, but will exist for ten thousand ages. If mortals wish to acquire these things, they should widely perform good deeds, and be persevering. In the last kalpa it will be easy to perform meritorious actions. If you have cause (according to the doctrine of karma), do not act as a person without cause (the word cause refers to good deeds in past existences). You can easily overcome the ways of this world, and travel on this road. If you lose this opportunity, it will be difficult to find (another). I would like to tell you the secrets of heaven, but I fear that I will disturb the gods in heaven. Blowing a breath, I mount on a cloud, and am very happy in the midst of space.

The Exhortation to be Filial by the Immortal Hua Du

Water has a fountain head. Trees have roots. You have will and ability because you were begotten by your parents. If a person does not requite his parents as his source, although he wears a human skin, he is an animal.

Among mortals, filial piety is of primary importance. I will discuss filial piety. I urge you not to forget the kindness of your parents. The grace of parents in raising children is immeasureable. It is not like the pretended affectionate thoughts of others. What everybody values is money. With friends or relatives and even in marriages, when one has money the other is affectionate. When one has no money, the other despises him. How can this compare with parents, who give birth to children, and do not treat them meanly. From the time of conception, the mother suffers a hundred kinds of hardship, which is truly pitiful. Her face becomes yellow, she becomes lean, and her body suffers pain. She lacks breath and strength, and has difficulty in speaking. Conception of a tiny child is very inconvenient for her. It is hard for her to walk, or to bend her body. When the father sees this, his whole face is sorrowful. He fears that there will be danger at the time of birth. He quickly requests the sorcerer (duan gong, 端公) to light the candles and exorcise the demons "blood-light" and "enmity-guilt." When the time of birth has arrived, then your mother indeed suffers hardships. There is pain in her abdomen, and her waist swells. It is very

dangerous. Life and death hang in the balance (are before her very eyes). In some cases it is several days before the child is born. There are some who died and came to life again, and who were in danger of reaching the court of Nien Wang[9] before the delivery of the child was accomplished. She disregards her body, and gives birth to the child, washes it with water, and embraces it in her bosom. When the father sees his child, his whole face is covered with smiles. On the third day he burns incense (and gives thanks to the gods and ancestors). He bows deeply (kowtows), and thanks them for their kindness. He says, "I have someone to continue the performance of the ancestral sacrifices."[10]

The birth of a son is like finding precious things. It causes parents to have happy faces every day. Daily they look admiringly at the child. The mother takes the child into the bedroom, from which she must not come out for one month. She is like a criminal in prison. She washes the diapers clean of filth. She does not grudge taking the filth off with her own hands. It is a little easier for her in the daytime, but at night her hardships are greater. She reclines on the bed, but is afraid to close her eyes. She dares not stretch or bend her body. When the baby is not asleep, she lights the lamp, and carries the child until the fifth watch. The urine and nightsoil that the baby leaves on the bed, nine out of ten are unwilling to endure, but she willingly washes them clean, and desires only that the child suffer a little less pain, and fears that it will be of shallow foundation in the future (will not become an important or great person).

The father goes to the village and asks the diviner of the eight characters. The diviner has eloquent lips, and praises the child, saying that the child's eight characters are perfect, and that when he grows up he will certainly become famous. This reckoning of the eight characters is worth twelve hundred cash, but the fish is large, and the pool is small (this great person is being nourished in your humble home). It is to be feared that you cannot raise him to manhood. You must greatly accumulate secret merit, and thus sow in the garden of happiness. If you manifest a righteous heart, Heaven has eyes to see it, and will protect your honored son, and add years to his life. When the father hears this, he thinks awhile, and says, "I am not unwilling to build bridges and repair roads, but I fear there is danger from smallpox and measles." He is therefore constantly sad in his heart.

If the child has a little cold, the father and the mother are so scared that their souls could fly to heaven. They quickly go and secure medicine, and also divine in the temples (as to whether the child will recover or not), or embrace the child with their faces covered with tears, fearing that the child will die (will depart to the yellow spring in hades). Until the child has recovered a little,

9. Said to be the chief judge in hell.

10. This is one of the chief concerns of Chinese parents. Only sons can perform the ancestral ceremonies.

they can not cease grieving a tiny bit. When the mother is working, perhaps at spinning cotton, if she does not carry the child on her back, then she embraces it in her bosom, until the child has attained its third year, when it can walk without her. Then she is afraid for the child to go near creeks or rivers, lest he fall into the water and lose his life. If for one hour she does not see her son, she hurriedly goes outside and seeks for him. She cares for him every moment, and years pass by without her realizing it. Each year several garments are needed. Shoes, stockings, hats, all these must be complete. When he was born, he did not bring with him a single thread, or even a half a cash. For his clothing and food, he completely depended on the power of his parents, who had to spend each year a deal of money.

When they have money, the parents find it easier. If they are poor, their hardships are difficult to describe. When they can find a little, they eat it. A thousand drops of sweat are necessary to get one cash. When in business, they do not fear distant roads. They risk their lives for money. When farming, they are not afraid of a thousand difficulties. They inflict hardships upon their bodies in a way that is pitiful. Why do they distress their minds and their strength? It is because with their whole hearts they seek to earn houses and gardens for their children.

They are afraid lest their son shall have little knowledge, so they send him to school to study (the book of) the saints and worthies. They also purchase paper, pens, ink, and inkstand, and do not decline to pay the school food accounts and fees. When the child has studied a few books, the parents enjoy a heavenly happiness. It is convenient, for he is able to write and to reckon accounts. (They are so fond of him) that they would lift him up to heaven. While the son is studying in school, the parents (toil) like servants working by the year. The work they do is without end. They always keep the handsome son in their hearts. They fear that their son will curse somebody in school. They fear lest their child will run away and play truant. They fear that their son may meet danger on the road. They fear that he may be beaten. In the morning they escort their son out. At noon they watch for him before the gate. When they make biscuits (or delicacies), they keep a little for their son. When they boil pork, they first give a little to their son. They urge him to study zealously. Their sending their son to school has no other purpose than that they hope he will afterwards become a great worthy. When he has become a bachelor of arts (秀才), and famous, his glory becomes manifest. He will be a man of high position, his riches and honor being complete.

They treat (deal with) their son with sincere hearts and with true purpose. They do not speak falsely. They will also make an engagement for him, and investigate the family (with whom the marriage is to be contracted). They will also complete the marriage, spending much money. They do not grudge wearying them selves or expending energy.

Myriads of such words cannot fully describe these things. Their weariness of mind is without limit, so that they change in appearance. They become old, and grow weaker every year. Their breath and blood dry up, and diseases appear. Is this not pitiful? They are old, and their lives in this world will not last long. In a moment they will be separated (from each other or from their families by death).

I urge all mortals to recompense the kindness of their parents. Quickly be filial and do not delay. Being filial is primary among righteous deeds. The merits of one who is filial are as great as heaven. They need not fear poverty or lowliness of station. If you are able to be filial, Heaven will give complete happiness, and wealth. You will be rich and honored for a long time. Many who are filial become immortals. Those who are unfilial earn the punishment of Heaven, and on their persons will be guilt as great as the sky. Vast happiness will be taken away from them, and none will be left. It does not matter if they are rich and honorable, and possess wealth. In their families calamities will appear in succession. They will give birth to descendants who will bring ruin upon their families and their possessions. One who is disobedient and not filial is bad and dangerous. He will cause his parents to grieve so much that they perish. Their three souls will go to the hell of Nien Wang, and when Nien Wang sees it, he will become angry. He will give the unfilial sons a big scolding, calling them dogs and slaves who have no filial thoughts. They (the unfilial sons) will be in hell several hundred years. When their punishment has been completed, they will change (through transmigration) into people who are stupid, deaf, and dumb. Of ten people who see them. nine will despise them. They will seek death on earth, but will not die.

I exhort people of this world strictly to remember. Do not be disobedient and grieve your elders. Heed their speech, heed their instructions, and be diligent and economical. Do not engage in servere quarrels or fight (with the fists). While your parents are living, do not travel far. If you have excellent edibles, present them to your parents. Give in to your brothers. Do not develop hatred. Do not wantonly listen to talk on the pillows (talk by women, criticising relatives, to their husband while husband and wife are in bed together with their heads on the same or on nearby pillows). Always look upon the faces of your parents (and in consideration for them, refrain from quarreling).

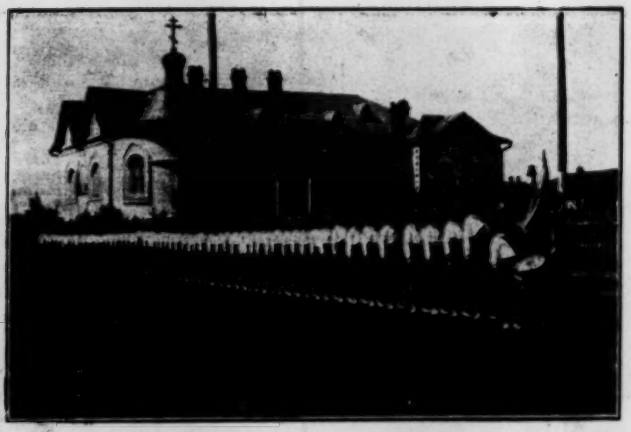
Obedience to parents is of primary importance. When your parents are ill, buy medicine for them. In securing physicians to heal them, do not be sparing of money. Do not carelessly go to a distant place.[11] You must be perfect both in nourishing them when they are alive and in burying them when they are dead. Do not have the public funeral ceremony for a person who has just died. It is of primary importance that the clothing, the bedding, and the coffin

11. It is part of the theory and practice of filial piety that children must live near their parents while they are living, and be present when they die.

MONGOLIANS IN MANCHURIA

Top:—*Mongolian Prince and Residence, Heilungkiang, Manchuria.*

Middle and Bottom:—*Mongolians Camping on Plains of Manchuria.*



RUSSIANS IN MANCHURIA.

Top:—*Russian Orphan Boys in Harbin.*

Middle:—*Missionary Starting off to Aid White Russians far North of Hailar, Manchuria*

Bottom:—*Missionary urging Russian Bandit Leader, Heilungkiang, Manchuria, to Cease Activities.*

be thick. If you kill pigs or sheep (for the sacrifice), you will be very guilty (because of the wrong of taking any kind of life), and on the other hand, you will thus add to the sins of your parents. If you have money, delay awhile, and have Sacred Books read by the priests. That will help ferry the souls of your parents up to the ninth heaven. In hades the Sacred Books are esteemed as important, as money is esteemed among men. If you have read twelve hundred Sacred Books, you will be able to save one soul from hell. But you must be extremely sincere. You must restrain from liquor, from meat, and from opium. With every word (of the Scriptures when read) strike the wooden fish once, and both (strike and speak) quite clearly. Two persons must not cooperate in reading one book. Burn incense, light candles, and light lamps. The rice and tea offered must be new. In the temples of Ch'en Huang (城隍), the Ten Kings (十王), and the Eastern Hell (東嶽), in each temple one hundred Sacred Books must be read entirely. It is permissible to read more, but not less. As for the reasons for performing the dao ts'ang ceremony,[12] you need two pages in order to tell them. Each tablet in the (ten) halls (of hell) is placed in its own hall. The great god who investigates the amount of scriptures read is worshipped at one side. Do not quarrel or have hatred in your hearts (when reading the Sacred Books). Perform the nine bow (kowtow) ceremonys once. Let one person read forty books a day.

In the hall for reading (or chanting) Scriptures, constantly burn incense of cedar twigs. For the orphan souls outside (spirits of the dead) who are listening to the Sacred Books, burn some spirit money[13] when the reading of the Sacred Books is completed. You should develop much affinity with the orphan spirits. Then when Nien Wang sees you, he will manifest righteous thoughts, and will all the more lessen the punishments of the souls of your parents. If they have sins, he will immediately lessen their punishment. If they are sinless, they will all the more mount to heaven. Do not say (object) that you have not seen it with your own eyes. Can it be that I, this poor Taoist, would speak words that are untrue?

(As to the reading of the Sacred Books), although you do not spend much money, it is better than performing the dao ts'ang ceremony or having feasts. Offer less clothing, and fewer hats. The merits of reading the Sacred Books, when completed, will be manifest before your guest hall (your home). If you ask what Sacred Books should be read, (I reply), the Sacred Books of Kuanyin (觀音經), Bright Holy (明聖), The Three Yuen (三元), and the Ten Kings of Eastern Hell (東嶽十王). These you should read a good deal. Also those of Requiting Favors (報恩), and Ch'en Huang (城隍) all these Sacred Books. Also The Diamond Sutra (金剛), and the Classic of Di Tsang (地藏), all are usable. All Sacred Books can secure the forgiveness of sins. You must not have the reading done

12. This is a funeral ceremony performed by either Buddhist or Taoist priests.

13. This is paper that is cut or stamped so as to represent money. It is transformed by burning into money that can be used by the spirits in hades.

by the job. It is to be feared that it will be done wrong, and the money thus be wasted. In that case not only will the sins of the dead with difficulty be forgiven, but the readers of the Sacred Books will be punished.

As to children requiting the kindness of parents, you should in your hearts remember my words. In addition, do many kind deeds. By building bridges and repairing roads, you plant fields of happiness. Printing and giving good books, and exhorting people accumulate merit and good causes for your relatives. They will uplift your parents to the region of the immortals, and the happiness of their descendants will long endure. I now go forth riding on a light of good omen, and in company with the immortals I will discuss the ways (causes) of becoming immortals.

The Exhortation to Women of the Holy Mother Tseo of Pure Precepts.

My mind is concentrated in the vast obscurity (in mediation).

The yin and the yang are mutually joined in a marvellous way.

The immortal women entered my palace and bowed down (kowtowed), and besought me.

They urged me to come down to earth and exhort all people.

The Holy Mother of Pure Precepts came down to the red earth and composed a poem exhorting women, saying that as individuals they should requite their sources (parents). They must not forget the kindness of their parents. In nourishing their daughters, the parents have completely expended their hearts. A thousand tribulations are endured before they are reared. From the time of conception there is suffering. The face (of the mother) is yellow: she is lean and hungry, and she is weaker. It is hard for her to swallow food. Her body is without strength. Day and night she is without peace. She truly endures hardship for ten months. At the time of parturition the child is born. At that time the pain is truly hard to hear. Your mother (suffers as though she) died of pain and came to life again. She almost lost her life before she succeeded in giving birth to her daughter. (After birth) she uses a basin of water and washes the baby clean. It is a pity, but blood gets on the body of your mother. For a month she nourishes you in your room (she is not permitted by Chinese custom to come out). Until daylight she changes the baby to a dry place and sleeps where it is wet (from the baby's urine). She does not refuse to wash clean the baby's urine and stools. Thrice daily she allows the child to drink of her milk. The mother must dress it, and carry it about. Three full years go by before it can be separated from her. If you are a boy, the parents have a source of nourishment when they are old. Now, a woman gave birth to you, and she endured a thousand afflictions and hardships.

In what way have I esteemed women lightly? When the child has smallpox or measles, the mother is very sad. Slowly the child grows to the age of three or four years. The mother provides shoes, and binds the girl's feet,[14] pierces her ears (for earrings), and if the home has plenty, the daughter is provided ornaments and clothing surpassing that of other people. Several flowery hats are provided, and several red and blue garments are made. When she is seven or eight years old, the mother-in-law will request a go-between to come and talk of marriage. When the father and the mother hear about this, they go and investigate (the family of the proposed bridegroom, and the groom himself), lest they bring injury on the person of their daughter. First, they enquire as to whether his property is greater than that of others, and third, they enquire as to whether the family is prosperous or not before they give the horoscope to the go-betweens.

When the daughter is ten odd years old, her father and her mother cannot rest their hearts, lest she be not careful and modest, lest she be too lazy, lest her needlework be too unskillful, lest she be unable to make tea or cook food, lest she wantonly gad about so that people talk about her,[15] and lest she fail to be diligent in feminine tasks. Even if the home of her parents be in straightened circumstances, she is still entirely dependent on her parents for clothing and food. When she has finally grown up, and the time for marriage has arrived, her parents are still more sorrowful both by day and by night. The boxes (such as trunks, etc.) and the bureaus are all bought. Clothes are newly made both for winter and for summer. Everything must be ready before they rest their hearts. When poor families have exhausted every means, they either form clubs (for mutual benefit, a means of raising money), or they borrow money. Even if they have money, they expend a great deal of heart. They run about purchasing things.

When the girl marries, the tears flow. They can hardly spare their daughter, and are very sad. They spend money and use up rice, and do not grudge it. They hope that when she leaves their portals, she will be somebody; that she will be filial in the presence of her father-in-law and her mother-in-law; that she will be obedient to her husband, and harmonious in her heart; that she will be at peace with the women, both those who are older and those who are younger than she, (in her husband's family); and that she will treat the sisters of her hushand like her own sisters. (If she act thus) then when her parents hear about it, their past assistance will not have been in vain. Whether they have wealth or not, they will be without anxiety.

If you women will learn to practice such things, it will be like requiting the kindness of your parents. If you are filial to your

14. This refers to the custom of footbinding, which is gradually disappearing in the cities, but which is still practiced in the country districts and villages of Szechuan.

15. Formerly women were seldom allowed to leave their homes before marriage, but in recent years they have been allowed more freedom.

father-in-law and to your mother-in-law, then your husband will revere your father and your mother. There are some women who are very foolish. At home they are not filial to their parents. They are fond of dress and of food, and are proud. They hire people even to mend garments and to make shoes. They do not learn to be clean in the kitchen while making tea and cooking food. They do not sweep floors or do needle work. If their parents rebuke them, they talk back. They are unwilling to spin a single cotton thread. They wag their heads, and wave their arms, and play everywhere. They become irritated at their parents, and display anger. If they are beaten a couple of times, they want to hang themselves. If not, then they lie down, and will not get up. Such women forget their sources. They act in a way contrary to the kindly favor of the parents who nourish them. Afterwards, when they have gone to the homes of their parents-in-law, the work of the cooking-vessels and of the stove (cooking) they cannot perform. They are not filial in the presence of their parents-in-law. They remain constantly in their bedrooms, and will not come out. They half-heartedly prepare the tea and the rice, and make their husbands help them. When they boil, rice, they are indifferent as to whether it is hard or soft. When the parents-in-law see this, they rebuke them a little. Then, in their beds, they pretend that they are sick. When their husbands see it, they regard it as real. They prepare medicine for their wives to take. A person who is well finds it difficult to pretend for a long time that he is ill. Therefore the wives find it necessary to return to the homes of their mothers. Weeping, they tell their mothers about it. They say that the hearts of their mothers-in-law are not kind. They also say that their husbands are stupid, and that the families of their husbands are poor. When their fathers and mothers hear it, they become sick with aggravation, and are constantly vexed in their hearts. They, at one side, are not concerned about this. If they do not attend the theatricals, then they watch the lights (at night in places where something important is going on). They use both rouge and (white) powder. They stick flowers in their hair like elves. People remark that they have received little instruction, and blame their parents.

Such people, who do not listen to the instruction of their parents, cause the names of their parents to be cursed. It is in vain that their parents have nourished them. It is in vain that their fathers and their mothers have constantly used care. It is in vain that the parents have endured hardships for them, and spent money for their trousseaus. Their fathers and their mothers, on their accounts, are peeved until they become ill. They, on the other hand, violently hate their parents. (Such a wife) returns to the home of her parents-in-law, and inviegles her husband into dividing the family.[16] If she does not say that the disposition of the older brother is fierce, then she says that the younger brother has a deceptive heart. She allures

16. In China whole families, for several generations, live in one home as one family group. The division of families, while parents are still living, through the moving of married children into other houses, is socially disapproved.

her husband until he is deceived, and he does not recognize his brothers or his parents, and daily quarrels and acts wantonly. He is aggravated at his parents until their tears pour forth. Without recourse, they call together their relatives. There is quarreling several times before the inheritance is divided clearly. The heart of the daughter-in-law is secretly happy. Now she will be somebody (because she will have considerable authority in a home).

It should be realized that if one is not filial there will be a recompense. Great Heaven will not endure those who are not filial. If He does not cause her to become ill, then He will cause thieves to enter her house. If she is fond of eating, and lazy, and does not economize, and even wants to hire a servant to cook the rice, then in a few years she will have spent all and become poor. She will blame her parents for being blind (in not getting a rich husband for her). Such women are extremely evil. After death, they can hardly escape from hell. After their punishment has been completed, King Nien (chief god of hell) will drive her out to be transformed into (reborn as) a pig instead of a human being.

I exhort women to remember carefully, and not imitate such unfilial people. Quickly requite your parents, the source of your origin. In your actions, do not aggravate your two parents. In spinning hemp or cotton thread, you must be industrious, so that you will not have trouble in the future. Do not walk and lounge about everywhere.[17] Learn to mend garments, to sew, and to do needlework. Industriously wash the clothing clean. In the morning, comb your hair before leaving your bedroom. Be careful as to your head (apparel), and your feet. When you meet your parents, greet them. If they want tea, provide if for them. If they want water, bring them a basin full without delay. Quickly be filial to your parents.

When you have married into another family, then you can hardly recompense the kindness of your parents. Learn to prepare well the tea, and the rice, on the stove, lest later you be unable to prepare them. When you make shoes, make them right. You should learn how to do this better than others. As to the servants hired in your home, you must distinguish (in your actions) between the males and the females. You must not, without cause, joke and talk with the men, lest others slander your reputation. With your older brothers and your sisters-in-law you must be harmonious. Before long you will be a guest (in your home, because you will be married into another). Do not develop hatred in the hearts of your older brothers and your sisters-in-law, and then, when you come back for some reason, you will have standing (will be welcome).

When your parents-in-law prepare for your marriage, you must not contend with your parents about your trousseau, lest the financial affairs of your parents be difficult, and having incurred debts, they

17. According to old customs, Chinese women were not allowed much freedom in walking about. This was one reason for the binding of women's feet.

are unable to pay. Many, in marrying off their daughters, have difficulty in paying their accounts. The debts accumulate year by year, and the family is prostrated. If the parents become poor, the daughter is sad about it. Although the meals have not been lessened (from three to two a day), your older brothers and their wives will be provoked at your parents. When you are married into the family of your mother-in-law, you must be industrious. You must be filial to your parents-in-law, and respect your husband. You must carry their tea, and bring them water, and not be unwilling. You must not alter the color of your cheeks (by displeasure), or speak. Washing and starching the clothing is your duty. Your parents-in-law are your great benefactors. In providing for your husband, they suffered all hardships. In managing the home, they have expended all their energies. They were economical in clothing and in food, and made the home successful, lest their sons and daughters-in-law should not be like other people (or be without social standing). In the future, when the parents-in-law die, the lands and houses will be given to you. The sisters-in-law must not contend for them. Look upon all things as affecting your parents (and so do not quarrel). There are sisters-in-law who are good, and others who are stupid. If the other is not able to speak rightly, you must be able to listen rightly (with patience).

Always be patient, lest you grieve your parents-in-law. It is not enough to be able in speech. You must maintain a patient, yielding, and good heart. In the future, good and evil will have a recompense. The Kitchen God can see clearly. Before your parents, you must be harmonious. Good and evil (fortune) are determined by fate. If your husband is filial, then discuss how you may requite the kindness of his parents. If your husband is not filial, then you must exhort him to act filially. Disobedient people beget disobedient children. Be careful lest you ruin your descendants. It is very important that you worship the Kitchen God, for he controls the whole family. On the first and the fifteenth days, he goes and reports (to the Jade Emperor), and tells about your good and your evil in the court of heaven. Respect the Prince of the Kitchen (the Kitchen God), and thus guarantee that, whether old or young, you will enjoy peace. If you do not revere the Kitchen God, he will secretly punish you, causing you to become ill.

You must not lean sticks of wood before the stove. You must not curse people in the kitchen. Sweep cleanly before or behind the stove. Do not wait until dust has accumulated on the stove. Jars and basins, bowls, and cups, must all be picked up. Do not leave dirty water in the pot. Children must do their toilet somewhere else. The sin of offending the Kitchen God is great. The five grains are very important. Grain (rice with the husks on), and rice (rice with the husks removed), are the foundation (foods) for nourishing life. When the children are eating, they must not be wasteful. The remnants must not be thrown about. Do not raise many chickens, geese, or ducks (in the house, where it is customary to raise them). The wasteful use of the five grains is a great sin

which will cut off your clothing and your food, so that when you are old you will certainly suffer hardship and poverty.

There is a matter much more important. You must by no means learn to steal. The stealing of grain or rice consumes much mental energy, and your reputation will be ruined in a way not good to hear. When your brothers-in-law know it (that you steal), they will certainly raise a fuss so as to divide the family. If you consider it unimportant that the family is to be divided, still, you will then use more wood and rice, and be at greater expense in social affairs. There are some stupid people who will not wake up, but who inveigle their husbands into dividing the family. Then, if luck is unfavorable, in a few years they will be poor. Therefore the ancients said, "Under a big tree it is easy to enjoy the shade." I urge women to remember carefully these exhortations, and happiness, wealth, and long life will be enjoyed for a hundred years.

(To be Continued)

Open Letter to Chinese Churches*

GENERAL CHANG

BROTHERS and sisters in Christ—you who are called by the Grace of the Lord! May peace be unto you! May the Grace from on high be abounding in you and among you. You, in obedience to the command of Christ, have exerted yourselves in the work of saving men. Whenever I see and hear such commendable deeds of yours I cannot help taking off my hat, especially to the Baptist Church in Swatow which having had an attendance of several tens of thousands at its last Christmas celebration is going to celebrate its 30th anniversary in the coming New Year. Such good news is indeed a source of comfort to me. But at the same time I have been deeply moved by its implications. The following personal observations are made to congratulate on the one hand the good work of my Baptist fellow-workers in Swatow, and to serve on the other hand as suggestions to all the fellow-workers in the different churches throughout China.

Brothers and sisters, Christmas as a festival day passes by year after year: so does the New Year following closely Christmas. If on such occasions we engage only in congratulating each other with Christmas cards, or sending gifts to friends as a sort of social intercourse, we shall be forgetting the real spirit of Christmas and New Year and taking these important days as mere ordinary festival days. Instead we should appreciate fully the significant meanings behind them. Remember they are days when we should critically examine ourselves, asking whether we have been fruitful in our works. While

*The translation of a pamphlet published in Chinese.

we are celebrating these occasions do we have as many people attending our church unitedly praising and giving thanks to our Heavenly Father as does t. . Baptist Church in Swatow? We ought to ask ourselves what progress have we made in our personal spiritual life and in our evangelistic work; how does it compare with last year? Then we should study into the achievements and spiritual vitality of our church. How does the present Christmas compare with that of the last year? If after examination we find that our soul saving work in the past had been energetically and successfully carried out then the number of persons saved must be very great, and we need cherish no fear that China will go to destruction. China at the present time is indeed facing great calamities. The situation is most critical. Brothers and sisters, I wish you would remember the nation-saving task, while you attempt to save men. Conversely, in saving the nation you must first save men and save a large number of them—our own fellow-countrymen. In these sinful environments you will frequently find people who would make irresponsible utterances, blaming us as being forgetful of the nation-saving duty and indifferent to the welfare of our country. Such charges in some cases may have certain justification. I wish, therefore, to remind our fellow workers that in saving men we must not forget to save our country. But the one secret of saving our country lies in our positive efforts to save men. In other words, the only method of saving China is to save as many Chinese people as possible. Dear friends—you are called of God: aim high, be very ambitious; do whatever you can to lead all our countrymen to the salvation of our Lord. Only in so doing can we hope for a better turn for our country. If not, we are not worthy to talk about nation-saving, much less about being Christians.

Now the success in saving men hinges on the individual. We should daily and hourly deepen our spiritual life, watchfully preparing ourselves; continually growing in strength. In our relation with the church, we should plan for its revival; exhorting each other; labouring in many ways to spread the Gospel. We should always stand firm whatever difficulty we are confronting and whatever situation we are in. We should always follow the teaching of Christ: "Be not afraid, have faith only"; "Love thy neighbour as thyself"; "Overcome evil with good." In our individual life we should at all times and at all places fully represent Jesus Christ, our Lord, either in word or in deed, so that those who see us and hear us may be converted and receive great benefit. If "our inward 'man' is renewed day by day" and we grow continually in all virtues, then the ideal social order will naturally result. So doing all our efforts will become useful instruments in the up-building of the Kingdom of God; and on the other hand, their influence will work for the fundamental good and welfare of our nation and of our people.

We want to save our nation to the utmost. The best and biggest plan for such an undertaking is to help our entire people break away from all sins, and in the Grace of Jesus Christ to be reconciled with

God, the Omniscient and the Omnipotent, Who was, is and shall ever be the True God, our Father; becoming thereby children of God and rightful heirs to His spiritual heritage. Let us all strive to win our entire Chinese people, from the individual to the four hundred millions, and make them Christians, all inheriting eternal life. This should be our great ambition for God and for men. We should pray without ceasing even in dreams, we should exhaust ourselves in our fight to attain the goal—unflinching and unswerving to the very last. Whether or not we could realize such a hope, is of vital consequence to the life of our nation as well as to the progress and safety of the world and the human race. Realizing the incomparable importance of winning men for Christ, all Christians should measure up to this great task which duty demands of them. We should aggressively mobilize, concentrating our entire will, exhausting our entire intellect for the accomplishment of this one sacred duty. Practice what we teach and become a living example of Christ to men. We should go after this goal with one mind and one spirit. If we choose to labor for the realization of such high hopes, we must observe certain rules and undergo strict discipline, helping each other all the time in our forward march. In my opinion, there are certain conditions which we must first fulfil. They can be briefly described as follows:

1. We should obey Jesus's command and always maintain an attitude of "watchful waiting." We should set aside the minimum of one hour every day for prayer and Bible study for spiritual growth. Let nothing prevent our doing this.

2. Keep our body in sound healthy condition so that the will of God our Father, can work wonders through our physical health and vitality. Like prayer and Bible study, we should set aside one hour each day for physical exercise to make ourselves more fit for God's use.

3. Dilligently and untiringly serving God with burning zeal: following the foot-steps of Christ in everything. Become one with God; always have in mind the works of our Heavenly Father. Devotedly and whole-heartedly do the soul saving work for the upbuilding of the Kindom of God.

4. Lay emphasis on the winning of men, no matter how busy we are, how unfavourable the situation we are in. We much regard preaching for the saving of men as a thing of first importance. At least once every week we must talk to one individual about Christ in a most effective way. In every half a year, we should lead one man to Christ, if not more.

5. Take upon ourselves the responsibility of a watchman. Consider ourselves to be deeply in debt. Utilize all kinds of opportunities to guide and help others tactfully, individually and collectively as far as possible to pay back our debts. In so doing we may hope to arouse the entire nation to do away with the meaningless civil war, once for all, and to withstand unitedly any foreign invasion. First, save individual souls; secondly, save the life of the nation.

6. Let our deeds coincide with our words, and let the teachings of Christ be exemplified in our lives. It is said in the scriptures: "We should be an example to the sheep"; "Avoid preaching the gospel to others only, and ourselves becoming outcasts." We should be filled with the spirit of our Lord": "Not to be ministered unto, but to minister," and render real service to society.

7. Take up the Cross of our Lord, Jesus Christ, following the example of Paul: "Daily risking my life for Christ, forgetting those things which are behind and reaching forth unto those things which are before, counting all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ; for to live is Christ and to die is gain."

8. At the end of every year we should report in detail for ourselves and for the church, the results of our work in saving men, to the National Christian Council, for the compilation of a complete statistical report on the subject. We should be able to do so like the good steward mentioned in the scripture who was prepared to render his account with joy and satisfaction without any regret on his part. Such a statistical report when complete can be sent out to all the churches throughout the country for mutual encouragement and edification.

The above conditions are necessary to the fundamental reconstruction of our country without which complete salvation of our country is impossible. These conditions must be fulfilled, if we are to save our country as we should. The way to go about it is to start from our own life, thenceforth touching and influencing the life of others. If we continue practicing them long enough without ceasing and without failure, gratifying results should be produced from day to day. For the Word of God, our Lord, is most mysterious and comprehensive. It pervades the whole universe. There is no distance which it could not reach, no darkness it could not penetrate; no space it could not enter: it is omnipresent. When the above conditions are fulfilled the Word of God, like a spring of living water, shall gush forth in you spreading out with mighty power without end unto all eternity.

I believe all those who are called of God, our Father, to be faithful disciples of Jesus Christ, our Lord, as brothers and sisters to each other, are full of sympathy and enthusiasm for this type of soul-saving, nation-saving, and world-saving task. Let us all join in love and spirit as members of one family and in the Grace of our Lord, follow the dictation of our conscience "forgetting those things which are behind and reaching forth unto those things which are before, pressing toward the mark for the prize of the calling of God in Christ Jesus," endeavouring so to live our life and do our work that the ideal state may finally be realized. All praise and glory be unto God. Let us all hope and pray that from now on our Christmas and New Year celebrations every year in all the churches at different places will be attended with an overwhelmingly increasing

number of holy, consecrated persons joining in the celebration, more magnificent and more praise-worthy even than what we saw in the church in Swatow. At that time we shall see fulfilled the sayings of Isaiah: "I am sought of them that asked not for me; I am found of them that sought me not." Similarly Hosea declared, where it was said, "Ye are not my people, (there) it shall be said unto them, Ye are the sons of the living God." "I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God." These words shall then all become true.

May the Grace of God, our Father, the Love of Jesus Christ, our Lord, and the fellowship and communion of the Holy Ghost, the Comforter, be with all our brothers and sisters in all the churches as well as in all other nations of the world. May the love of God be with you, your family, friends, relatives and all those who are related to you now and forever. Amen.

Your brother in Christ,

CHANG CHIH-KIANG.

December 25, 1931.

NOTE I.

Condition (4) presupposes the winning of one person in every six months by each individual Christian. If this is successfully carried out within five years our entire Chinese Republic will be completely won for Christ. Where there is a will, there is a way. If we are dead in earnest about it, I believe our good Lord will surely have mercy upon us and help us succeed by a general dispensation of spiritual Grace. The following is such an estimate.

Number of Christians in China at present estimated at 500,000, each leading one person to Christ in every six months, the net result will be:

First	year	summer	$500{,}000 \times 2$	$= 1{,}000{,}000$
„	„	winter	$500{,}000 \times 2^2$	$= 2{,}000{,}000$
Second	year	summer	$500{,}000 \times 2^3$	$= 4{,}000{,}000$
„	„	winter	$500{,}000 \times 2^4$	$= 8{,}000{,}000$
Third	year	summer	$500{,}000 \times 2^5$	$= 16{,}000{,}000$
„	„	winter	$500{,}000 \times 2^6$	$= 32{,}000{,}000$
Fourth	year	summer	$500{,}000 \times 2^7$	$= 64{,}000{,}000$
„	„	winter	$500{,}000 \times 2^8$	$= 128{,}000{,}000$
Fifth	year	summer	$500{,}000 \times 2^9$	$= 256{,}000{,}000$
„	„	winter	$500{,}000 \times 2^{10}$	$= 512{,}000{,}000$

The population of China is less than five hundred million. If every Christian can lead one person to Christ in every six months, the result will be five hundred and twelve million. It is certainly not difficult to win China for Christ.

NOTE II.

The above are but my personal opinions and observations and may be quite incomplete and mistaken. I hope my Christian brothers and sisters will not hesitate to point them out to me, if any, and I shall be most grateful.

In Remembrance

REV. J. NEWTON HAYES, D.D.

IN the early hours of February 10, 1932, there passed away a veteran missionary in whose life and work we have an illustration of what can be accomplished by Christian example, a simple faith and a kindly attitude, accompanied by faithful work and testimony.

J. Newton Hayes was born in 1850. He was first trained in the Union School of Utica, Michigan, then graduated from Waynesburgh College, in 1787, and finally from the Union Theological Seminary in 1882. Coming to China the same year Dr. Hayes began educational work in Soochow as a member of the American Presbyterian Mission. For forty-two years, in addition to educational and pastoral work, Dr. Hayes took part in translation work, being chairman of the Soochow Hymn Book Committee and a member of the Old Testament Translating Committee. He was also secretary of the Anti-Opium League.

This long and faithful service was succeeded by a beautiful eventide. Mother Hayes, who had mothered many beyond the more intimate circle, passed away seven years ago, and since that time Dr. Hayes has lived almost continuously in the home of his son Rev. Egbert M. Hayes. One of the most beautiful incidents of this home life was on January 6 when the youngest sister of these four missionary children was married to Rev. A. A. Torrance, of the same mission. Many hearts were touched when the newly-married couple went upstairs to the father's beside for a father's blessing. The elder sister, formerly with the Presbyterian Mission in Hunan, is also married and living in Waterbury, Connecticut. Luther Newton Hayes, who for some years has been General Secretary of the Tientsin Y.M.C.A., is presently in America on furlough.

At the last birthday of Dr. Hayes, August 8, 1931, when he was eighty-one, over fifty old friends gathered at his Mokanshan home to express warm congratulations. These and many other friends will be touched by the fact that his last words, spoken clearly but with some effort, the evening before he passed away, were "Praise God from Whom all blessings flow." Then he "fell on sleep." His end was painless, peaceful and without fear. It could not be otherwise, for Dr. Hayes had a joyful and confident belief in "the hope set before us," which we have "as the anchor of the soul, both sure and steadfast, and which entereth into that within the veil." He has penetrated into the Unseen. He has seen our fore-runner and Saviour, and also the dear ones who have gone before.—*G. McIntosh.*

Our Book Table

WAR. SCOTT NEARING. *Vanguard Press, New York. Gold $3.00.*

The usual approach to the modern discussion of war is that if continued it will destroy the civilization of which it is a part. The assumption therein is that civilization is something higher than and to some extent distinct from the war-madness which thus menaces it. This book approaches war and its relation to civilization from quite a different angle. Its thesis is that war, organized destruction and mass murder, is an essential part of the capitalistic civilization, the civilization in which it has attained its major development. So long, therefore, as this capitalistic civilization endures war will be necessary for its security.

Arresting figures are given by the author to show how with the growth of economic imperialism has gone development in the arts and magnitude of war. At present "'Britain, France, and the United States spend approximately seventy per cent of their total budget for war, past and future" (page 251). The tremendous growth in war-waging machinery is impressively brought out. One is not much surprised to read frequently in this book that "war-making..... (is) the principal single preoccupation of civilized nations." "War-making has been one phase of an aggressive struggle for wealth and power. The peace dream has been a negative reaction to the excesses of war" (page 189). "Under present world policies war is inevitable" (page 183). "Civilized nations fight precisely because they are civilized" (page 124). Back of all this is a psychological pattern, often mentioned in this book—"economic expansion and conflict; political expansion and conflict; military preparation, and finally war" (page 162).

This book will furnish much material for warm debates. Yet Scott Nearing, though realistically admitting that war and present-day civilization are inseparably related, is against war. Neither does he believe the masses of humanity want it. It is the ruling classes, out for profit, who keep war going.

How, then, get rid of war? In a sense the answer is that the present civilization must go. Only a revolution which will put workers in charge, eliminate profit, relate humanity along occupational rather than geographic-politico lines will achieve this. Most great wars are followed by revolutions against it and those engineering it for their own ends. We must have a "system of socialized, planned economy" (page 211). Only a new economic basis to society will permit of the elimination of war. "The social basis of a warless order of society would be a classless, cooperating world" (page 223). In "a working class control of society".....lies the only hope that a war will end war" (page 259). "This is the supreme task of the world's working masses—to build a social order from which war shall have been removed because the causes of war have been removed" (page 265). This proletarian movement against an old war-waging order of society needs leaders. That is its chief difficulty.

This, then, is the challenge of this book. Change the social order if you wish to eliminate war! Set out for a new civilization! A reform of modern war-waging civilization that would retain some of its major capitalistic elements and yet eliminate war is impossible! Many are not ready, of course, to accept this challenge. Furthermore there is nothing as yet to show that Soviet Russia, evidently in the background of the mind of the author, though striving to set up a new pattern for civilization has discarded militarism as a factor in maintaining it. There is, indeed, considerable evidence to the contrary. Is its retention in that case, simply a matter of defense against the capitalistic civilization which still threatens its existence? In that event we have the leaders who are striving for a new civilization using the argument for the temporary retention of militarism which the adherents of militarism in the old civilization stridently advance. In both cases fear for their own security leads them to retain militarism as necessary for the defence of their particular civilization. Which seems to mean that when one particular civilization has succeeded in dominating all others the necessity for militarism and war will disappear or weaken. But when will that be? That question, pertinent enough, this book does not answer.

Nevertheless in spite of this obvious oversight to read this book is to wonder furiously! War must go! If with it must go the old social order also, alright! If the capitalistic order is not amenable to the substitution of economic co-operation for economic competition ending in war, the capitalistic order is certainly in for trouble! That many, who would not agree with Scott Nearing's solution, already admit!

INTERNATIONAL SURVEY OF THE YOUNG MEN'S AND YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS. *The International Survey Committee, 419 Fourth Avenue, New York.*

Here are 425 pages giving the detailed and carefully scrutinized results of the study of the world-wide Association movement. Every aspect, thereof, is dealt with though often in skeleton form. It is an invaluable reference book for students desirous of understanding this feature of the Christian Movement throughout the world. It criticizes as well as evaluates where either is needed or deserved. The different emphasis in European associations, evangelical, as compared with the American, social and educational, is also brought out. Problems of finance and membership come in for treatment. Only four pages, are given to the two associations in China, but when it is realized that the studies and reports contained in this volume came from twenty-six countries one's surprise at that fact is somewhat mitigated. Chapter VII deals with "The Philosophy of the Christian Associations;" chapter VIII treats "The Interreligious Problem;" and chapter IX, "Building an 'Indigenous' Movement"—all interesting chapters. The final chapter draws "Conclusions." One may be noted. "The Associations are religious in the very important sense that they are led, for the most part and at their best, by men and women to whom their religious experience is real and vital. These leaders are, in the main, not theologians, nor are they specially interested in the doctrinal aspects of Christianity. But where they run true to type, their work is religiously motivated and they depend consciously on spiritual resources."

AT HOME IN CHINA. ESTHER FRAYNE HAYES. *Walter Neals, 37 East 28th, St., New York. Gold $3.00.*

Those who move around in China with eyes and ears open and mind atune with sympathy may see and hear much. The author of this beautifully illustrated record (42 pictures) of observant meanderings knew how to see and hear life around her with a sympathetic heart. She spent some time on the campus of Tsing Hua College, Peiping. She did not delve into the wells of China's mystic and intellectual lore. But she knew how to note the humor, quaintness, beauty, and friendliness of the Chinese and weave them into word pictures. In general she records life as lived on the surface but full often she suggests hints of its hidden deeps. She did not, she says "find the Chinese a mysterious, unfathomable people." But evidently she found them very likable. So she gives the reader a picture of the Chinese as they move about their ordinary affairs. The coolie, the servant, the street vender, the professor, the ladies—all have their characteristics, so often overlooked, here put together with a light and yet suggestive touch. This is a good book to give to intending tourists. To read it should enable them to glimpse the humanity of the Chinese. It is, also, a good book for young people. Through it runs that feeling of strangeness that grips one when first entering China. But it enables one, also, to feel through that strangeness and realize the innate unity of the human race.

MARGARET FULLER by MARGARET BELL. *Charles Boni. New York. 50 cts. (gold).*

Margaret Fuller, perhaps the greatest femininist America has produced. was born in a New England home. She came from a line of "Fighting Fullers," men who had strong beliefs and were willing to fight and die for them. Margaret had a rare education for her day, in fact, for any day. As a school girl she was full of charm and vivacity, and won the admiration of all of the students.

She walked with a regal beauty that she retained all of her life. Her debut was on the occasion of a visit to her home of her father's friend, the president of the United States, John Quinsey Adams. The home on that, and many other occasions, was full of Harvard professors and their wives. Margaret was to shine not only among her father's illustrious friends, however, as she had a galaxy of her own. Among those who knew and admired her deeply were, first of all the Emersons, then the Alcotts, Hawthorne, Horace Greely, the Carlyles, the Brownings and countless others. She loved people passionately, and was greatly loved. Men sometimes said that she would never marry because she was satisfied with the love of women. This was not true, however, as her big heart had a place in it also for the normal love for a man. At the age of thirty-seven she married an Italian noble; and, one might say, Italy as well. That country was then torn by revolution, and she and her husband staunchly supported the revolutionary party. Margaret Fuller took a foremost place in the production and direction of literature in the nineteenth century. She was widely known and respected as a literary critic. Her best work was, "*Woman in the Nineteenth Century.*"

Even in this day of abundant biographical literature this book is unique. It is a stirring story of a woman pioneer written by another women of fine intellectual grasp. Hannah Plowden.

THE RISE OF AMERICAN CIVILIZATION by CHARLES A. & MARY R. BEARD. *MacMillian Company, New York, 1930. One Volume Edition, pp xv—1624.*

This volume is no mere record of political annals and great battles. Its sweep is as wide as the varied interests of a people. Every phase of life, social political, religious, economic, and cultural is dealt with. As we read we see pictured vividly the growth of the American nation and its civilization, "all the manifestations of the inner powers of a people, as well as the trappings of war and politics." We see the political and cultural background from which our civilization arose, the many causes which contributed to the opening and development of our great nation, the prominent place that religious influences have held in our national life, the wrestle with natural forces in the westward march of the nation, and the gradual growth of our national culture and traditions.

One of the striking contributions of this volume is the showing of the dominant place economic factors have held in the development of our civilization. This, of course, might be called the author's special hobby. A German king on an English throne can no longer be made to bear the brunt of the revolt of the colonies; for prominent among the causes we find resentment against legislation in England to control the trade of the colonies in favor of the merchants and capitalists of the mother country. And our popular ideas of the underlying causes of the Civil War need revision in the light of the revelation in this volume of the clash of economic interests between the New England manufacturers and western farmers and the politically dominant landed aristocracy of the South. The Civil War, we are led to understand, was a second Revolution, this time against the Southern aristocracy.

This volume is also of special interest to us in the Orient in connection with the problem of our foreign policies—or lack of policy. We are shown the constant struggle between the elements opposed to imperialistic tendencies, especially in the Pacific, and those who felt, as Commodore Perry expressed it, that "we cannot expect to be free from the ambitious longings of increased power, which are the natural concomitants of national success." For example, the American flag is hoisted over Formosa in 1857 by "a zealous commissioner in China" only to have it come down again for lack of support from a democratic Secretary of State at a time when the government was dominated by "Southern planters, cold to the pleas of the commercial interests!"

The revelations in this book of the cross-currents of thought and feeling that preceded and precipitated the tragic Civil War, of the growth and sparrings of political parties, of the steady economic development and conquest of the great western frontier, of the application of the results of science and invention in an age of the machine, of the growth and struggles of capital and labor, and of the

"Insurrection Among Women"-all furnish, to the writer at least, more interesting reading than the "best sellers" in fiction.

It is true that the writers often display a rather cynical tone-let us see behind the scenes and reveal the less inviting sides of our great men and movements. We instinctively rather resent this. Yet we will have to let our expert historians do the replying.

In the latter part of the volume we have a running survey of the contemporary social, political and economic life of the nation, a statement of America's part in the Great War, of her progress in arts and letters, of the clash between theology and science (or rather between theologians and scientists), and of many other phases of our American civilization and life down to the time of Calvin Coolidge.

THE SEEKER FINDS. RODERICK SCOTT. *Fukien Christian University, Foochow. C.L.S., Shanghai,* 1930. *Pages 198.*

This volume attempts to fill the need for an adequate handbook on religion for the use of students in the colleges of China. Professor Scott has felt the pulse of his times and therefore attempts "to follow the guidance of science in organizing the questions and answers of the religious life." He publishes his book in English, confident that students capable of the scientific approach to religion, are familiar with that language. The title is well chosen, both to stimulate student interest, and to indicate the positive character of the treatment. The seeker finds God and is empowered for the conquest of himself.

The general plan of the book is based on scientific insight. The seeker first orients himself in philosophy, logic, and psychology. Then he is brought to recognize the validity of religious experience. Finally, with a background of experience he approaches the problems of God, religion, worship, and Christianity. This scientific attitude is maintained even in many details: the valuable function of doubt is recognized; new experiments in worship are urged; the amagalmation of Christian sects is advocated; superstitious elements in the Bible are deplored; and the paucity of fully rounded Christian personalities is acknowledged. The seeker is encouraged to pursue his search under the guidance of a leader so utterly sincere and fair-minded.

The reader will be grateful to the author for bringing together in one small handbook such a wealth of choice quotations from most of the brilliant thinkers in this field; Hocking and Brightman, Wieman and Streeter, Eddington and Whitehead,—to name but a few of them. He will be pleased that Chinese religious thought is represented. Confucius and Laotze are both here. Two contemporary Chinese are quoted, T. Z. Koo and Chang Po-ling. But one wonders on what grounds the religious opinions of these two men were included in a handbook which does not recognize the religious contributions of Mohti and Hu Shih! Similarly, Chinese student interest, if not scientific insight, would dictate that the religious positions of Karl Marx, Bertrand Russell, Joseph McCabe, and other opponents of Christianity, be specifically and critically evaluated.

The weakest place in the argument is the treatment of the founder of Christianity. We readily agree with Professor Scott that Jesus is supremely relevant to every discussion of religion, that he is unique in his ethical and religious demands, and that none other has superseded him in these fields. Nevertheless, he fails to realize that a scientific treatment of Christian history makes it necessary to distinguish between the first century Jesus and the Christ of all the centuries. New Testament scholarship has successfully turned this corner, and the results are astonishing. They cut the ground out from under most of the objections to Christianity on the ground of "superstition." They establish the significance of Jesus far more securely than has ever been possible heretofore. In this light, Professor Scott's paragraphs on Jesus seem rather inadequate.

A less vital, but still serious, criticism is the unnecessarily complex mechanical arrangement of the references. The seeker for God is troubled by many facts that seem to indicate that the universe is unfriendly to life's highest

values. He asks in this book the question, "Is the universe friendly?" The index refers him to three short paragraphs (pp. 24, 25) which declare that the universe is friendly, but which fail to set forth any supporting evidence. In these few lines he finds no less than nine reference marks of three different kinds. He laboriously hunts down the references cited in other works, but they are all beside the mark. He hopefully follows the cross-references back and forth through the volume without success. He comes to the last reference and finds himself confronted with twelve pages of more than fifty heads, sub-heads, and sub-sub-heads, all of whose titles are irrelevant to his inquiry. At this point, the opponent of Christianity grows cynical; the indifferent student goes to a show; one man in a thousand might be induced to seek still further. Some of this difficulty can be avoided in future editions by the complete elimination of the three appendices; parts of which belong in the body of the text, parts in the index, and the balance would form a series of references which should be printed as footnotes, or at the end of the chapters to which they refer.

This volume gives one the impression that it was put into final form and printed with undue haste. A handbook calls for concise, compressed statements, but that does not justify the choppy, disconnected series of thoughts, words, phrases and questions, with which the treasures of this book are in many places obscured. The volume is also marred by a multitude of abominable errors in spelling and punctuation. There are pages with as many as ten errors and hardly twenty pages entirely free from such mistakes. Some sentences are practically unintelligible, as the one that reads, "Emergent evolution teaches that survival from leve is according to degree of organization." The use of "O.K." is a literary barbarism. The lack of page headings is very confusing. The reference to Rauschenbusch's book as "Christianizing the Social Conscience," instead of the "Social Order," is sheer carelessness.

It is to be hoped that a second edition of this handbook may be published; one that will do more justice to the opponents of Christianity, one that will bring the section on Jesus up to date, one that will simplify the system of references, and one that will remove the typographical errors. Such an edition would be an invaluable reference work in every college class-room where religion is taught.

PAUL G. HAYES

CHRISTIAN FAITH AND LIFE. *William Temple, Archbishop of York. Student Christian Movement Press, London.* 139 pages. 3/-

A series of eight addresses on the following themes: God, Christ, Moral standards, Sin and Repentance, The Crucifixion, The Holy Spirit, Prayer, and The Church. They offer a brief, solid, and unexciting confession of faith. There is an excellent paragraph in chapter Two;—"What we cannot expect to happen is that our characters are going to change through holding an opinion which we keep somewhere in a pigeonhole of the mind merely to be brought out on demand. You say the Creed; the words 'I believe in God' do not mean, 'I incline to the opinion that in all probability there exists a Being who may not inappropriately be called God.' You mean 'I put my trust in that union of power and goodness.' You mean 'I undertake to live as though these things were so.' If you do not mean that, you ought not to say the creed....What we have to drill ourselves in is quite constantly to bring our minds, thoughts, desires, hopes, plans, and ambitions back to the touchstone: will they stand without discord in His presence?"

That is one of the three fairly explicit challenges in the book. The other is in chapter five, "As Coleridge truly said, the supreme merit of the gospel is not that it promises forgiveness to those who repent but that it promises repentance to those who sin, if only they will truly put their faith into practice, or, in other words, if, whenever they are conscious of failing in any way to correspond to the will of the perfect love of God, they will realize what their failure means to Him. If we recall Christ in Gethsemane, Christ upon the Cross, as the manifestation of what our failure means to God, there is no sin in our lives so dear to us, but we shall long to be rid of it just in the degree in which we make that picture real and vivid in ourselves.".... It is no part of the Gospel to try

to deliver men by fear. Fear is the most self-centered of all emotions, and the use of it as a constant moral appeal can only make us more self-centered, and therefore must defeat the very object it is desired to attain."

There is a third challenge in the chapter on the Church, "But if such associations (within a given church) keep themselves apart from, and do not freely mingle with, other associations of people whose apprehension of Christ has been other than their own, they tend to stereotype their limitations as well as strengthen their faith, and in the end they may easily become causes of division, which weaken the whole church in its witness, and so may even do harm as great as the good they do...It must be in the widest fellowship we can find, and a fellowship that bears the promise of permanence from age to age, that we are to fulfill the obligations of our membership." I was thrilled when I read that the first time, but the thrill was somewhat tempered by another book from the same pen, "Thoughts on Some Problems of the Day," "The widest fellowship we can find" seems to have very definite limitations as there set forth. "How then can I rightly seek the means of grace from ministries which have not received their commission through channels representing to me the Universal Church when ministries that do represent that whole fellowship are available?"

GRACE IN THE NEW TESTAMENT. *James Moffatt. Hodder and Stoughton, London.* pgs 416. 10/6.

This is a companion volume to Dr. Moffatt's "Love in the New Testament." In the preface the author says: "The religion which underlies the N. T. writings is a religion of grace, or it is nothing....a critical examination of the truths conveyed by 'grace' to those who first employed it will run up into no other conclusion than this, that here we are in touch with a characteristic so vital and distinctive that apart from it the historian finds it difficult to discover any satisfactory explanation of how the gospel ever managed to rise or to hold its own.....No grace, no gospel; that is what it comes to when you study the classical documents of the primitive church."

As a basis for his exposition of this central N. T. doctrine, Dr. Moffatt traces the development of the term "grace" (charis) in pre-Christian literature, both Greek and Hebrew, in the mystery religions and the religious philosophy of the age. Then he shows how the conception of grace (i.e. the belief that God has taken the initiative in the salvation of man-that God is *acting* upon man through Jesus) predominates in the four Gospels though there the term itself is infrequently used. This is followed by a detailed study of the N. T. language of grace, of grace in the letters of Paul, and in the non-Pauline N.T. writings.

It must be admitted that "grace" in its N.T. connotation is a word that is not commonly used in modern preaching. As Dr. Moffatt says: when many "read or hear the word 'grace' in connexion with religion, it fails to suggest anything real to their minds....In the past, religion may have found 'grace' valuable, but in the present it sounds vague. Once the word may have been significant; nowadays what is it but an empty name?" But is the idea which is behind the work in the N.T. essential to the vitality of the Christian religion? Dr. Moffatt contends that the idea is absolutely essential, and certainly he has the weight of the N.T. behind him. For "grace" represents the faith that God is actively concerned in the salvation of men. God is not just the Absolute, the Cosmic Center, the Ultimate Abstraction, the Mysterious Unknown—"God is Love." As Paul puts it,-"God was in Christ reconciling the world to himself." Could anything less than this conviction of the active, reconciling love of God have given Christianity its victory in its early missionary enterprise? Is anything less than this gospel, the Christian religion? Moreover, "grace" in the N.T. is the root of Christian ethics, it is that which gives the ethics its particular flavor; it is the source of its moral power. In China we face much the same situation that the early Christian apostles faced. The discipline of reading this book might well be undertaken by those who bear responsibility in interpreting the gospel to China today. Are we guilty of a superficial understanding of the religion we profess? This book is not easy reading—but is not ours "a profound religion"?

Correspondence

The Crisis in China

To the Editor of
The Chinese Recorder.

DEAR SIR:—The National Christian Council is today in receipt of the following cabled message from Bishop Francis. McConnell, President of the Federal Council of Churches of Christ in America, the official organ of twenty-eight Protestant churches with a communicant membership (in 1927) of over twenty-two millions.

An identical message, except for the word Japan in place of China, has been sent to the National Christian Council of Japan.

The message is as follows:
"In this hour of Crisis the Federal Council of Churches of Christ in America desires to express again deepest sympathy with our Christian brethren in China. We are bound to you by ties of fellowship in Christ nothing can break. While humbly confessing the sins of western peoples in National Policies, we feel that the time has now come for Christian people of all nations to unite in upholding the world's new peace machinery. We join you in prayer that further warfare may be avoided and lasting peace speedily secured.

(Signed) (Bishop) MCCONNELL,
PRESIDENT."

Trusting that this may find a space in your publication, I am

Sincerely yours,

Ed. Lobenstine.

Learning to Devolute!

To the Editor of
The Chinese Recorder.

DEAR SIR:—I wish you would thank "A. Novice" for me for his, or her, article in the January Recorder.* One sentence, especially, expresses quite clearly my growing purpose as a missionary teacher "We are here neither to guide, direct nor control, in most cases, but to think, and make others think and apply their thinking." I say this is my *growing purpose*, though I find myself slipping back far too often into the guiding, directing and sometimes even into the controlling attitude. How much self-restraint, patience, wisdom, and concentration of energy it takes to think and think and then to stimulate thinking on the part of others—and stop there. (Except later to co-operate with them in applying their thinking.)

How much easier it is to tell people what they ought to do, than to question them so skillfully that they can see for themselves what their next step should be. I confess I don't often have the patience nor the skill to do that.

How much easier it is to conduct a class correcting every mistake, trying to teach students to speak English by the lecture method, than it is to help them to see and correct their own mistakes, and to let them learn to speak by speaking themselves, by asking and answering their own questions as nearly as possible.

How much easier it is, also, to get oneself into the center of "activities," to plan parties for students, to lead their meetings, be chairman of committees, teach a Bible class, lead a choir, organize social service, raise funds, etc., etc., than so to think and plan things out with other people that they carry them out, while he remains quietly in the background.

It is so much easier for us to take the initiative than to stimulate it on the part of others.

Although I have been in China nearly seventeen years I am only during these last two years becoming aware, in the finer details, of what "devolution" means. Five years ago, I thought it meant getting out of an executive position into one of an ordinary teacher in a school. Now I know it is far more than that. It is getting out of the directing and controlling attitude of mind, and getting into the cooperative attitude.

*See "Modern Interpretors of Religion Look Forward," *Chinese Recorder*, January, 1932, page 19.

In the old days we cooperated with the colleagues who were approximately our equals in education and whose purposes were the same as ours. The rest of the people we guided, directed, or controlled. Now we understand we shall have to learn to cooperate with all kinds of people, some who have greater experience and ability than ourselves, some less, some whose purposes are the same as ours and some much different. Not one of these people, not even the students, want us to guide, direct or control them. But I have found that they welcome cooperation with their plans and ideas tentatively suggested. They are glad if we are as willing to work hard when some one else is the chairman as we used to when we were in that position. If we take the attitude of a learner, not the *pose*, and if we really want to learn, to observe, to appreciate, I am convinced that the time will come when our conclusions, our criticisms, our suggestions will also be sought. And when that time comes we shall know that we are being sought because our ideas will be valued rather than our money, position or any other favors we may have to bestow.

Cordially,

CHANGING SENIOR MISSIONARY.

Religious Tract Society

To the Editor of

"The China Fundamentalist,"

23rd February, 1932.

DEAR SIRS:—The attention of the Publications Committee of the Religious Tract Society in China has been drawn to an editorial in the Oct-Dec. 1931, issue of "The China Fundamentalist." On p 3, under the caption "The R.T.S. of Hankow" it is asserted that the R.T.S., "is in imminent danger of passing out of existence through amalgamation with the Christian Literature Society of Shanghai." The editorial is quoting from a statement "read by the editor," but no indication is given as to its source.

This statement is entirely false in form and substance, as may be seen from a reference to the last three issues of "Books and Tracts," our quarterly newsletter. The R.T.S has already received injury in its business and delay in the production of new material owing to the widespread circulation of this statement, which in the minds of many of its supporters produces much doubtfulness.

The members of the committee were indignant that a responsible editor who professes to stand for the truth should publish such a falsehood without any attempt at reaching the officials of the R.T.S., to enquire at headquarters concerning the truth of the matter. Let me repeat the statement in the January issue of "Books and Tracts." "We are now the Religious Tract Society, a branch of the Parent Society in London; the working policy and the FOUNDATION PRINCIPLES of the R.T.S. remain the same."

As an act of partial reparation may I ask that in your next issue you publish this letter and call attention to it in the editorial section, giving it in this place an equal prominence to the offending paragraph.

I am sure that in the interest of the widest possible correction of the error, you will not object to a copy of this letter going to the *Chinese Recorder.*

Yours in the service of the evangelisation of China,

F. G. ONLEY,

Chairman, General Committee,

R. T. S. in China.

What Type of Missionaries are Needed?

To the Editor of

The Chinese Recorder.

DEAR SIR:—I have read your editorial in the February 1, 1931, *Chinese Recorder* with mixed feelings and considerable misgivings.

It is not easy in the space at my disposal to put one's finger on the weak spot in your argument but I do not think I stand alone in thinking your remarks unfortunate and likely to discourage rather than encourage new missionaries hoping to come to China.

You declare it is frequently asserted that a new type of missionary is

urgently needed. Yes! This is often asserted, but by no means proved. The situation in China has certainly changed and in some respects made the missionary's work harder than it formerly was; but men of the type of Hudson Taylor, Griffith John and David Hill (to name only three representative missionaries) are as much needed to-day as they were half a century ago. I agree that China needs the very best men and women that can be found. None is too good; none is too well qualified. But I fear that to demand all the qualifications your editorial implies will have the unintentional effect of discouraging many who might do useful work in China.

After forty years in inland China and a pretty all round experience of various forms of missionary work, I am bound to say that it is not always the most gifted who do the most fruitful service in China. There is room now and in the future for what may be termed, in no offensive words, as the common garden missionary—the man who is aflame with passionate convictions and possessed of sanctified common sense, and who knows that the Gospel is the power of God to every one that believeth, and that there is no other name given among men but the name of Jesus by which men can be saved. Work awaits such a man to-day and all the days. He is willing to spend and be spent, to mix freely among the people and to preach Christ and Him crucified. When we ask for such men the humble rank and file of the Chinese Church say, "Amen!"

You do, indeed, concede that "the old type of missionary will be able to carry on for some time," but this grudging admission will not be much comfort to those concerned.

It is an unwarranted aspersion to write, "Missionaries who come, for instance, *expecting, as heretofore*, to fill places of dominant and prominent leadership, cannot fit in etc." Granted that there have always been some of this undesirable type, yet it is not true of the vast majority, nor of those whose work counts for most. Inevitably leadership and administration filled a large place in early days, but the modern missionary is only too *thankful to be relieved of this burden and to find himself freed to devote himself to the primary tasks that brought him to the mission field* —viz. preaching and teaching. In the progressive teaching of classes of Christians and enquirers, in evangelistic meetings, in stimulating despondent pastors, and in a hundred other ways the missionary has abundant and congenial scope for all his energies. For he has a great asset over against the Chinese Christian in his Christian background and inherited experience.

You rightly insist on the need of adaptability, resourcefulness and creativeness. Are you sure missionaries in the past have lacked these great qualities? Were such men, e.g. as Legge and Edkins, Martin and Faber, slow to recognise the true elements in China's ancient religions? Beyond question they built "both with what they brought and with what they found." And hundreds of others less widely known have followed in their steps.

I may be mistaken, but I submit you in your editorial and in the *Chinese Recorder* generally make too much of "sharing" our western culture with the Chinese, of a "co-operative search for truth" and of an international "interchange of values." These phrases are popular slogans to-day, but in my opinion they are being greatly overworked.

The missionary comes to do more that "share" or "pool" his message. The Gospel he brings is a sword—a fire that burns—a hammer that breaks—a light that dispels the gross darkness. If he be faithful to his mission and declares the whole counsel of God, he in his measure does what the first missionaries did—he turns the world upside down! Still as of yore he reasons of righteousness, temperance and judgment to come, and sets before men the choice of life or of death. He comes primarily not to make his amiable "contribution" to the general pool of truth, but to make known in a positive sense the only way of salvation.

Nor does it seem to me to be his direct business to "cope with the bristling challenges confronting Christianity in this land," but rather to embody the spirit of Christ and to set forth the life-giving principles of his Master, assured that just in the degree that the church assimil-

ates these it will arise and face the challenges of the day and mould the social and economic order into harmony with the mind of Christ.

I have no enthusiasm for the formation of an international board to test the fitness of candidates for missionary service. I think such a proposal impracticable and undesirable. If formed, the only Orientals that would have a chance to serve on it would be the "super-men" (I use the world in no invidious sense) —the outstanding leaders who may be counted on the fingers. They would naturally look out for "super-men" among the candidates, i.e. for men with high academic distinctions and technical qualifications. These are needed, and the universities and schools who require them are quite able to look after themselves and make their own appeals for such experts and specialists. But my fear is that such a board would *tend to overlook the point of view of the average church member.* Of China's millions eighty per cent are agricultural, and most of the remaining twenty per cent are artisans or tradesmen. They require what, for want of a better term, we may call the common garden type of missionary, the brother with the big heart, the servant of all, but one who does not necessarily possess extraordinary gifts.

Feeling that this is a side of the problem that the *Chinese Recorder* somewhat overlooks, I venture to put this view before its readers, hoping it may lead to a useful discussion.

Sincerely yours,

E. W. Burt.

The Present Situation

AN OPEN APPEAL*

"The following Open Letter has been addressed to Vice-Admiral Nomura by Messrs. L. C. Nin, T. C. Yang, Z. M. Zok and S. K. Ing, of the Fitch Memorial Church:—

"Dear Sir,—The Fitch Memorial Church of the Church of Christ in China is located on Darroch Road, Hongkew. It is one of the largest churches in Shanghai. Among the membership of this church are the families of the founders and executive heads of the Commercial Press, which has, as you are aware, been completely destroyed, as well as many other Chinese holding positions of high responsibility.

"On the afternoon of January 29, there was assembled a group of 30 in the manse adjoining the Church. They were mostly women and children. They were there because they thought it was a safe place for refuge. While squads of His Imperial Majesty's marines were engaged in rifle and machine gun firing in front of the Church and the neighbourhood, they sought comfort and peace of heart in prayer.

"About four o'clock in the afternoon, a marine patrol, numbering about 50, rattled the iron gate at the front of the Church courtyard, demanding admission. Naturally there was immediately much fear among the small group, and a few minutes elapsed before one of them, a young lad of twenty, whose father and mother and younger sister were also in the group in the manse, mustered sufficient courage to unlock the iron gate. As soon as he had opened the gate, without any further ado, he was seized, his hands bound behind his back and he was carried away. He has not been seen or heard from since.

"Immediately upon entering the manse, where the small group of 30 were, the officer-in-charge of the squad demanded to be told where the teachers and students of the school, conducted in the church adjoining, were. He was

*Published in Shanghai papers.

informed that the students and teachers had gone to their homes, as the school was a day school and closed for the winter vacation. When asked who was in charge of the property, our pastor, Rev. S. T. Tsiang, immediately stepped forward and stated that he was the pastor and therefore the person in charge.

"The marine officer then insisted that there were bombs hidden on the property. Our pastor replied that this was a church and that he was quite sure there were no bombs or any other military equipment on the place, but he invited the officer to make a search of the premises so as to assure himself of this fact. All of the 30 who had come to the church for refuge and prayer had their persons searched. No bombs or weapons of any description were found either on the property or on the persons in the group.

"Your officer then separated from the rest of the group our pastor and his wife and son, his nephew and his secretary and two servants, comprising his entire family, excepting his little daughter of nine, who was playing in the kindergarten adjoining, entirely unconscious of the tragedy enacted in the manse. The remaining 20 were then commanded to confine themselves to the manse and under no circumstances were they to look out of the window or attempt to leave the property. Your marines then turned their attention to our pastor, Mr. Tsiang, beating him in the face and prodding him with the bayonet. Then they turned toward his wife and beat her repeatedly over the thighs with the butt of their rifles until she collapsed on the floor. They then bound their hands which their backs and marched them off.

"Since then all efforts on our part and on the part of our western friends have failed to secure any information through the Japanese Consulate-General or any other agency as to their whereabouts or fate, though more than two weeks have past.

"Our pastor was a man who was rich in love and compassion. Almost the last sermon that he preached was an appeal to us to forgive the injustices of your country, not to hate but to forgive and to love as Christ taught us and showed us to forgive and love.

"With our church members widely scattered, all in need of comfort and spiritual guidance and help, we greatly long for the wise guidance and the spiritual help of our pastor. Surely a man like our pastor, Mr. Tsiang, whose heart bore no hatred but only love, and who besought others to forgive and practice love, has done nothing, or his family, to be carried off as prisoners.

"The hearts of the men and women of our church who all loved him, cry out in sorrow and bereavement; and so we who are the governing body of the church cannot refrain from writing this letter to you to ask you to restore to us and to our church our pastor and his family. For this act of mercy and compassion, we will be always very grateful." *Shanghai Times*, Sunday, February 14, 1932.

JAPANESE REPLY TO MISSIONARIES' APPEAL*

We, a group of Japanese Christians also deeply deplore the present lamentable situation in Shanghai, and we have suffered the same heart-felt consternation at the catastrophe as was expressed by the 105 venerable missionaries in China, whose names did not appear. We also sincerely share the same desire to alleviate all human discomforts and to hasten a lasting peace.

However, not condoning all the unfortunate actions which were bound to transpire in such an extraordinary emergency we cannot overlook the unjust partiality so obviously exemplified in their sweeping and unverified charges in their statement circulated on February 12th.

The appeal seemed concerned only in depicting vividly the spectacular and unhappy results, being wholly oblivious of and totally omitting the fundamental contributing causes of long standing. Nor did they designate just to what extent one party or the other was responsible. In other words, only one half of the story is told and this, with all implications to benefit their biased premise.

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*See *Chinese Recorder*, March, 1932, page 129.

We, who profess loyalty to the same Master would have welcomed an opportunity of sharing comfort, solace and communion during this hour of trial with our Missionary brethren. In fact, when one of the Japanese Christian leaders was told by two other foreign missionaries of the plan to publish an appeal to the authorities in Japan, he expressed the hope that they would consider the situation from a clear and sane Christian point of view, so that not only the so-called "neutrals" but also Japanese as well as Chinese lovers of peace might join their voices. The Master of us all was ever a man of fairness, not quick to judge and never conderming or "casting the first stone."

We, as Japanese Christians ask of these missionaries who would follow the steps of the same Master to approach the situation in Shanghai as He would, fortified with a sense of just understanding before condemnation and free from any pre-conceived presumption, heightened by the immediate and appealing circumstances only. We still welcome, as we always have, the opportunity to confer constructively with these friends with a view towards bringing about a more complete understanding.

Signed:

J. G. SAKAMOTO
Pres. Japanese Y.M.C.A.

K. INOUE
Secy. Japanese Y.M.C.A.

REV. M. FURUYA
Pastor, Japanese Congregational Church.

REV. R. NARITA
Pastor, Japanese Christian Church.

G. SUGA
Secy. Tokyo Y.M.C.A.

THE TROUBLES IN CHINA

(A Statement appearing in the February issue of the Bulletin of the National Christian Council of Japan.)

At the Tokyo Area conference, Bishop Matsui prefaced his address by saying that after 20 years of rapid growth of internationalism and interest in world peace, Japan was again becoming very militaristic. He made no specific reference to the actions in Manchuria; but earnestly called upon the Christian Movement in Japan to combat militarism, and to strive for a renewal of interest in world peace and internationalism. At the Tokyo New Year's Sunrise Prayer meeting, Bishop Akazawa gave nearly half his time to an eloquent plea for peace. The matter of militaristic propaganda in schools and radio broadcasting was seriously discussed at the January 25th meeting of the Council Executive and then referred to the Officers' Council, by which after long discussion, the Chairman and the Secretary were instructed to call at the Department of Communications and the Department of Education and at the Radio Broadcasting Bureau to express the concern of the Council over the large amount of general militaristic propaganda, and to confer as to the possibility of reducing it. The Shanghai developments seemed so definitely to increase the danger that a long meeting of the officers' council with all the foreign members of the Executive was held on February 5th, and a special meeting of the whole Executive on the 6th. At the latter meeting it was voted to send the following cable to the International Missionary Council in New York:

Japan National Christian Council Facing Threat to world peace in Far East requests international missionary council to implore governments concerned to use forbearance and settle dispute by peaceful means renouncing use of force further that similar representations to respective governments be urged upon Christian bodies in each country.

In the absence from Tokyo of the Chairman, Bishop Akazawa, the head of the General Affairs Section, Dr. Chiba and Mr. Ebisawa, took this cable to the Foreign Office on February 8th, together with the following just received;

Secretariats Christian world organizations Geneva urge you use influence convince authorities and public of growing volume moral world opinion against Japan's increasing use military measures our love for Japan and respect for her moral standing in world affairs impels this message.

A SHANGHAI REFUGEE'S EXPERIENCE

Something of the uncertainty and suffering undergone by people caught in Shanghai's "war zone" (the northern section of the city) can be gathered from the experiences of Dr.....a well-known Christian literary worker. Like many others he was taken entirely by surprise. He knew in advance that the Japanese ultimatum would be accepted by the Mayor of Shanghai. In order, however, to avoid undue risk he sent his wife and three little children to a friend's house in the International Settlement on the 28th, the day the ultimatum expired. He expected them to return home next morning. He and his two older boys stayed at home, thinking that the submission of the Mayor would stave off any immediate disaster. But on the night of the 28th. Japanese troops moved in and endeavored to take up positions. When during the night the Chinese troops started in to resist them the real trouble began. Dr.....'s own house was hit repeatedly by shots. All night his two boys cowered under the dining table while he remained on guard. In the morning came the aerial bombardments. Already Chinese had been arrested and condemned as sniping suspects.

Dr..... went out to see if escape was possible. No pedestrians were visible on the street. But Japanese marines and civilians armed to the teeth were on all nearby corners. He met two of the policemen of the International Settlement (the roads in that vicinity are Municipal Council roads) who had been disarmed by the Japanese. They told him he might get through the Japanese lines if willing to undergo repeated searching at the point of the bayonet and perhaps at the risk of life. To attempt to escape appeared the lesser of two risks. He, therefore, took the two boys and leaving all his belongings behind started to escape. "It was," he said, "a thrilling experience to pass through Japanese patrol lines in this time of war. Japanese ronins (civilians), armed with blackjacks, axe handles, baseball bats, bamboo poles, Japanese swords and automatic pistols were lined up all along the well-guarded streets. They halted and searched, from head to foot, every Chinese who passed, regardless of sex. To become unduly frightened, suspicious, or to cause misunderstanding through difference of language immediately endangered one's life. In less than half an hour I was searched more than a dozen times, each time with a sword or bayonet pointed at my breast." Finally they made good their escape.

REVIVALS IN WAR-STRICKEN MANCHURIA

While the greatest flood in modern times has swept over several of China's most densely populated provinces bringing famine and the loss of millions of lives, with a continuation of civil war and a reign of Communism and banditry in many parts of the country, with recently the invasion of her three richest provinces (Manchuria) by an alien power, whose armies and airplanes have worked havoc, destruction, increased banditry and brought business losses of millions to all classes of this vast region, nevertheless God's Spirit has moved among the people of Shantung Province and up here in Manchuria.

There are, of course, connections between these two sections of China. Most of the Chinese in Manchuria are from Shantung. Then Baptist work in this part of the country was begun by the North China Baptist Association. Again, those of our friends who came this past year to give us refreshing were from Shantung. Miss Maria Munsen brought heart-searching messages on the New Birth. Rev. C. L. Culpepper favored us with helpful Bible studies on vital lines of great benefit to our Christian constituency. The Bethel Band, five consecrated Chinese evangels, led by Dr. Sung, a consecrated pastor of spiritual power moved the people in a special way, meetings held previous thereto serving as preparation for a great reviving.

Harbin Christians needed greatly such a refreshing, for there had been numerous divisions and other troubles in the churches. But sores have been healed, misgivings set aside, and a closer fellowship set up. This has brought greater fervency in prayer and more zeal in preaching. During these humiliating times, when another power through force of arms has invaded the country and the people are helpless to do anything for their protection and when the League of Nations has failed them, we have never heard Chinese pray with such earnestness, confessing the sins of their leaders, their people and their country. The revival has been deep.

A brother tells of great blessings that have come to country churches in Shantung. A woman who had been crippled for years come into the church walking with ease after prayer in faith had been offered for her.

Another writes: "God has marvelously dealt with us during the past weeks. In December we began a revival meeting at Laiyang, Shantung, which lasted nine days. From the first the spirit was very good, the spiritual fervor rising as the days passed. "On the night of December 3rd we started a prayer service. After a time there was a lull, an absolute hush, when suddenly, the fire fell! I had the same experience which I had twenty years ago; our Laiyang evangelist was also baptized with the Holy Spirit. That night several who had resisted the Holy Spirit fell down at the foot of the Cross, and were gloriously saved. "Thus began one of the most glorious revivals I have ever been through. There were tens upon tens who were all broken up about their sins, and there were twenty-odd clear-cut conversions. At times I did not even get to speak; we were dealing with penitent souls. During the time we had our meeting, the Korean Presbyterian missionaries were having their annual autumn Bible Study Class. One evening practically the whole class, ten fine young men, came up and knelt before the rostrum and confessed sins." Then he tells of the wonderful experience of a sixteen-year-old Chinese girl who had been saved two days before. At the prayer meeting her face shone as an angel's and she seemed caught up into heaven. She was apparently unconscious of what she was doing and yet was singing praises to God. Such meetings were held at Laichowfu, in Shantung, also and elsewhere.

Another letter has come from a missionary brother in Tsinan, the capital of Shantung. "The Lord has certainly been blessing us down here these days," he says. "'We have had one continuous revival for nearly a year and many of our Christians and workers have been baptized with the Holy Spirit. Tomorrow we have a baptismal service at which we will baptize Methodists, Presbyterians, Anglicans, Quakers, and others who had never joined any church but have been saved recently. One foreign missionary doctor and his wife are among those to be baptized. Most of the candidates this time are students in the University who have been saved lately and many who have been filled with the Holy Spirit and went to follow Christ all the way."

We have these encouraging words from the southern part of Manchuria, also, where there has likewise been much fighting and distress on account of the Japanese invasion. "In contrast to this dark background of the reign of the powers of darkness the Lord's grace has been wonderfully manifested in our midst. So far as spiritual results are concerned, this has been the best year we have had since I came here many years ago. The number of baptisms for 1930 was the highest for over ten years. But this year's baptisms exceed last year's by over one hundred and will number round about 250. At the new outstation opened last year 55 baptisms took place and last Lord's day here in Newchwang 37 people were baptized. A testimony meeting was held before the service at which the new converts gave their testimony. Many of the testimonies were very touching and brought tears to our eyes. Among those baptized were a lame man and a blind man. The latter is a young man, formerly a fortune teller, truly converted, and although blind has during these past months memorised the whole of Luke, John, Romans, Phillipians, Hebrews and large portions of other books of the Bible. As well as being mentally bright, he is a bright Christian and will, I trust, be greatly used of the Lord."—*C. A. Leonard.*

Work and Workers

Missionary Fellowships: Union Theological Seminary:— Missionary Fellowships and Scholarships in Union Theological Seminary, New York, for the year 1932-33 were assigned to Japan, India, Singapore, and Egypt. Usually five Missionary Fellowships (yielding $750 a year) and two Missionary Scholarships (yielding $450 a year) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual Christian service, not undergraduate students. Applications for 1933-34 should reach the Seminary by January 1st, 1933. A number of fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Bursar of the Seminary.

Mongol Members of Roman Catholic Church:—The Catholic community at Poro-Balgason, in the far north-west of China, is the only Christian community of the Mongols. It numbers 600 souls and one of its young men is studying for the priesthood. Formerly there were more than 1,000 Catholics, but the famine which struck north-west China some three years ago carried off great numbers. John Baptist Ma, when ordained, will be the only Catholic priest of his race. He is not the first since Fr. Peter Feng, once a lama and later a convert to Catholicism, was ordained in 1854. He died in Peking in 1893. *The Rock*, February, 1932.

Modern Chinese Students:—*Fenchow*, December, 1931, published by the missionaries of the American Board in the city of that name in Shansi, gives the results of the study of the situation and mind of the students in a high school. Forty-eight percent of the junior high school boys claim to be Confucianists, 24% definitely atheistic, 22% Christian and only half of one per cent Buddhist. Of the first year class (7th grade, average age 14) 6.5% are married, in the second year 23.5% and in the third year 30%. This is explained by the fact that 60% to 70% of them come from non-Christian homes. Hereafter the school plans not to admit married students. Of men in the modern world Dr. Sun Yat-sen appears most popular with them while in history Confucius stands first. Two-thirds of these students are equally divided between families of farmers and small merchants. But they do not tend to continue in their father's vocation. Only one of them desired to be a merchant and only four to be farmers. Educational work received the largest vote, while government service, army life and service to society press close behind. Fifteen desire to become doctors and eight hope to engage in direct revolutionary activity: an equal number plan to go into industry.

Labor Relief of Flood Victims:—The *Anking Newsletter*, January, February, 1932, gives some interesting data as to how relief of flood victims is organized. A group of Chinese business men and various missions in Wuhu have cooperated in the work of the Chinese-Foreign Famine Relief Committee. One hundred thousand rice tickets were distributed to needy farmers: twelve thousand suits of clothing were provided: and, for the aged and helpless within the city two thousand tickets for cash relief were granted. A squad of refugees cleared the streets of the muck left after the water had subsided. Thousands in refugee camps and huts have been inoculated, without charge, for cholera, typhoid and small pox. Free clinics and an emergency hospital have cared for the sick. In the Committee's budget labor relief has been the largest item. For over three months two hundred men and women have been breaking stone and carrying it to make new roads or do much-needed resurfacing on some of the principal streets of Wuhu. The farmers in the neighborhood are also busy. They are carrying earth to repair the gaping wounds in the dikes. This imperative repair work is done on a three-share basis. Landowners within each dike area put up one-third of

the cost, the Committee a third, the farm laborers providing the last part in the form of cheap labor. In all, fourteen dike areas are being assisted in this way and six thousand workmen kept employed. By the various missions in Wuhu six schools were started for the children. In them 350 children are fed, kept off the street and given some schooling and physical training.

Roman Catholic Notes:—The following interesting notes are culled from various recent issues of *Fides Service*. Up to the end of November, 1931 sixty-nine new Roman Catholic missionaries had arrived in Shanghai: thirty-four Italians, sixteen Irish, fifteen Belgians, twelve Spaniards, ten Germans and eight Americans. .....In one district of the Vicariate of Wuhu, on the Feast of Christ the King, over three hundred came by boat to the center from places where the flood had exiled them; some of them travelled thirty miles. The church although flooded is the only building in the region still standing. An improvised altar was set up in front of the church. Those present assisted in the Mass from boats. The boats passed in front of the priest when the people received communion.....in 1660 a church was built by Jesuit fathers in Hangchow, Chekiang. It accomodated 120 persons. In 1730 the Christian community perished in a violent persecution. Then by order of Emperor Yong Cheng the church was converted into a pagoda. In 1861 it was restored to the missionaries but taken away again by Taipings a few months later. The missionaries have once more gained possession of this historic structure. It has been restored and is being again used for worship..... ....On November 15, 1931 the Rev Paul Ly of the Vicariate of Ichang was put to death by bandits for refusing to renounce his faith. He was sixty-seven years old and had been a priest since 1898. He was hearing confessions in the church when the bandits appeared. They dragged him out of the confessional and threatened him with death if he did not renounce his faith.

Among Bandits and Communists:—The *Yenping* (Fukien) *Pagoda Herald*, March, 1932, records that though 1931 has been called the worst year Gospel hands have worked for over three months in five counties in that territory. In the latter part of this period missionaries were able to participate. Fear of bandit raids in some places made people barricade themselves in before dark. Night meetings were impossible. In one place, however, the interest was so keen that on the last night of the meetings those attending were loth to disperse even at midnight. Market days gave fine opportunities. Friendliness was always in evidence. Even at a big idol celebration preaching and singing was carried on, posters put up and leaflets distributed. While Reds have visited only the southern part of this district they were true to their ruthless ferocity when they came. To escape them thousands left their homes almost empty-handed. One pastor managed to get his family-wife and baby being quite sick-away just in time to escape them. For three days and nights they stayed on the mountains without food, shelter or extra clothing. They all became ill and the baby died. Everything in the home was lost. After the Reds left the bandits occupied the church and parsonage, both of which were badly damaged. The pastor was appointed to another circuit but a few weeks later was held up and robbed of the few clothes and belongings he had managed to scrape together.

Doctors of Philosophy in China:—*The Chinese Christian Student*, January, 1932, summarizes in an interesting manner the increase in the number of Chinese winning Ph.D. degrees during recent years. The majority of Chinese students now going to the United States are candidates for the higher degrees. This is true of Chinese women also. In 1931 a Chinese woman won the Ph.D. degree in mathematics and became the first Chinese women instructor in an American college. The only economic history of China is a Ph.D. thesis published by a Chinese girl. Another Chinese woman is working for a Ph.D. in child education. Approximately 250 American Ph.D.'s and more than twice that number of M. A. and M. S. have been granted to Chinese students during the last twenty-five years. At present be-

tween twenty-five and thirty Chinese students are annually candidates for the highest scholastic degrees. In granting them Harvard, Chicago and Chicago universities are in the lead. Formerly these aspirants for degrees mostly wrote on subjects far removed from China. That mistake is now being corrected. More attention is being given to research in Chinese fields. Some of the earlier winners of Ph.D.'s, however, did write on China's problems and afterwards distinguished themselves in service to their country. It appears, moreover, that these coveted degrees do not have the same value in China as in America. Chinese do not, to the same extent as Americans, seek them as preparation for teaching. Many utilize them as a stepping stones to political service. In Nanking the bureaus are largely filled with American Ph.D.'s and M.A.'s. But their work being mainly administrative the fruits of their hard-earned degrees are, in some degree, lost.

Foreign Personnel in the Y.M.C.A. in China:—"Between the fall of 1924 and the first of 1931 North American personnel in China fell from 86 to 38. During 1931 this number was further reduced, and at this time the roster totals 25 names. Though the circle of those who have built their lives into the China Movement has been stretched, it can never be broken. Meanwhile the Movement in this country, grateful for every bit of help now being received, looks hopefully forward to better times when badly wanted reinforcements from North America can be provided.

"What has become of the men who have left the China staff during these years? The record is interesting and significant. A survey of 52 men, made last summer, the number who at that time had left the staff since 1924, showed the following facts: 32 were still in active service in the Y.M.C.A. Movement; 4 had retired because of age or broken health; one had died in the service; 8 had become college professors; 3 were in business; one was doing social survey and research work; one had returned to China under one of the mission boards; one was director of religious education in an American church; and one was in public health work, at that time for the National Government of China.

"Other movements and societies allocating men now on the list of active secretaries of the China Movement include: the National Council of Danish Y.M.C.A.'s (5 men); the British National Council and Wesleyan Mission (one man); the London Missionary Society (one man); the United Church of Canada (one man); and the United Brethren Mission (one man). One man supported by the National Council of Norway and three men supported by the National Council of Swedish Y.M.C.A.'s are in China, serving, however, in connection with the regular missionary work of the national churches of these two countries and unrelated to the Y.M.C.A. Movement in China." *Fellowship Notes*, February 9, 1932.

Revival in Manchuria:—A revival has been taking place in many of the centers connected with the Irish Presbyterian Mission in Manchuria. There have been crowded church services, fervent prayer meetings, earnest study of the Scriptures, noted conversions and many baptisms. There are, also, stories of devils cast out and sick healed through prayer and the laying on of hands. Generous giving to Christian work has marked these meetings. Among the leaders are Rev. Wang Ming Tao of Peiping and Rev. Chia Yü Ming. Pastor Ch'i Kwang Fang of Kirin, a graduate of the School of Theology, Yenching, was "converted" at Newchang some three years ago and has been active in this type of evangelistic work since. He is in great demand for meetings. Miss Hon, of Newchang Bible School, is another favorite leader. The Bethel Band, with Dr. Sung in the lead, has also participated therein extensively. After one meeting Dr. Sung baptized 130; later at the same place 37 more were baptized by Pastor Ch'i. Early and late those interested are searching out folk and explaining to them the plan of salvation. In general these meetings appeal mainly to the masses.

The emphases in the messages given, varying somewhat with the speakers, are verbal and plenary inspiration of the Scriptures, individual salvation, Second Coming, individual holiness and that the world

is getting worse. All the leaders repudiate social evangelism. Rev. Wang Ming Tao will preach to Christians only. The favorite subjects for preaching are heaven, hell the Second Coming and Old Testament characters. Dr. Sung emphasizes exegesis of the Scriptures. There are, also, prayer chains—persons praying in one place from Monday morning to Saturday night, eight or ten hours a day with one person in charge for one hour. Praying is sometimes carried on by many at one time. During prayer some even scream at the top of their voices. Quiet is, however, usually restored by singing a gospel hymn. One favorite form of presenting the message is a chart giving the history of the world past, present and future, all fixed and definite to the end of time. One of its features is a lurid picture of the fiery lake with souls tumbling into it!

Church of Christ in China Examines Itself and Looks Forward:—This the largest Christian contingent in China is in a position to study Christian work on a larger scale and lay more comprehensive plans than any other single church. This is evident in a brief perusal of the records of the Fourth Annual Meeting of the General Council which contains also those of the Second General Workers' Conference. These meetings were held in Soochow, Kiangsu, October 1-7, 1931. We reproduce a few of the major items in this report for general enlightenment.

During this year seven regional retreats together with one student conference were held. One of these was a three-days' Fellowship Conference with Dr. Kagawa.

During this year, also, the churches connected with the North China L.M.S. united with this Church. This adds to its fellowship 3390 communicants in 170 organized churches and 86 evangelists. This group makes its thirteenth synod. The Independent churches of Peiping likewise cast in their lot with this Church though their synodal relationships are not yet settled. The Mei Dao Hui in Szechuen has voted to become a constituent part of this Church though this action will not be consummated until the meeting of the former's Provincial Conference early in 1932. This experiment in Christian Unity thus shows healthy growth.

Self-support is referred to in several places in these records. In three years the Synods have increased their contribution to the budget of the General Assembly from $1,147.07 to $3,648.39. Of 1118 churches and organized groups 218 churches or 12.6% are self-supporting. Another 200 smaller churches or 11.6% are self-supporting to the extent of carrying their own burden except rent, light etc. The work they do, however, is very simple. The remainder of the churches (426) and organized groups (874) or 75.8%, are not self supporting. There is, also, some tendency to rely on endowments for local church budgets.

Leadership for the secretariat of the General Assembly is hard to get. This ties up with the lack of other leadership. A brief survey of twenty-four Bible schools and theological schools with which this Church is connected shows that nine of them are union schools. It also reveals a "serious decrease in the number of middle school and college students of high quality offering themselves for the Christian ministry." This lack of leadership has been augmented by the departure of men from church work for other professions. "The main reasons have been financial, loss of interest and enthuiasm, pressure of revolutionary movements and dissatisfaction with church organization and methods." Thus in various ways the "vital force of youth has been lost to the Church." Special attention has been given to creating closer relationships and cooperation between the Christian Student Movement and the Church. Some progress in this regard has been registered. "Three years ago the slogan of the Christian Student Movement was 'Exalt Christ! Down with the Church!' At the recent National Conference of the Christian Student Movement at Western Hills, Peiping, the prevailing purpose was, 'Cooperation with the Church.'"

Extension of the work of this Church is proceeding in religious education, betterment of the home, social effort and literature. A budget for the creation and dissemination of literature calling for $22,200.00 a year for five years was adopted.